



THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Number 25

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The Revival of Handicraft

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Education fails woefully when it takes a man out of the beliefs of his race. It fails even more woefully when it takes him away from the feelings of his race. Let the aims of the people be purely commercial and the permanency of the race is gone. The fate of nations is bound up in the things they cherish. If these are high the nation will endure; if low it cannot last. Religion, in a final analysis, is supreme soliloquy for the public well-being. No nation can dispense with the Christian Church and endure. If the Church has fallen, do not abandon it. You would not abandon your country because it is weak. Lift it and strengthen both.

Don't Deny Your Birthright

(Dr. Leighton Parks at Massachusetts Institute of Technology)

To apply the knowledge of the mysteries of life simply for your own well-being, or to test the value of your training by the amount of money it will bring you, is to deny your birthright. Use the wings of your spiritual nature to fly in the service of man and make known the larger knowledge. The wings most needed in the service of man are imagination and love.

Strive for the Golden Mean in Life

(Dr. van Dyke at Princeton)

There are two phases of life that are being talked about a good deal at present—the "simple life" and the "strenuous life." But the simple life which blandly ignores all care and trouble, all evils and conflict, soon becomes flabby and invertebrate, sentimental and gelatinous, and the strenuous life which does everything with set jaws and clenched fists and fierce efforts soon gets to be strained and violent, a prolonged nervous spasm. There is a golden mean between the two, a life that has strength and simplicity, courage and calm, power and peace, and that is the life of the man who strives to overcome evil with good.

A Remedy for Cynicism

(President Faunce of Brown University)

We see a rapidly growing class in America who are tempted to interpret life as a series of rights without duties and pleasures without responsibilities. We see frequent examples of the folly and degradation of luxury. The luxury of the rich never yet conferred the smallest blessing on the poor. It curses him that gives and him that takes. . . . You find a generation strangely lenient toward political venality and civic corruption. . . . Worst of all we see educated cynicism declaring that things have always been so and always must be so, and asking what we propose to do about it. The first thing we propose to do is to send forth each year a stream of young men from our colleges who will not despair of the republic.

I unhesitatingly affirm that education as now given has a tendency to set before the pupil the highest ethical standards.—President Capen of Tufts College.

The Church Prayer Meeting

Topic, June 21-27. The Christian and His Ancestry. Gen. 17: 1-8; Ps. 103: 17, 18; Ezek. 18: 19-24.

Heredity and its limits. What are the advantages of Godly descent? Its limitations? Its duties? Overcoming evil heredity.

[For prayer meeting editorial see page 869.]

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FACTS ABOUT BACTERIA.—Condensed information as to their nature and the ways of getting rid of them. Bacteria are jelly-like cells, of microscopic size and of various shapes and species, which produce disease. These cells vary in size from one-fiftieth of an inch to as small as one-twenty-five-thousandth of an inch. Bacteria belong to the vegetable kingdom, and multiply with great rapidity; the method being by dividing into two equal parts. This division is said to sometimes occur as often as every hour. It is only lack of sustenance that prevents their assuming enormous proportions. These bacteria exist in almost everything; in the air, in the water, in the earth, in our food, on the surface of our bodies, in the cavities thereof—in fact, almost everywhere. Perhaps there is no way, or place, that these bacteria may do more constant and daily harm to health than upon the surface of the human body. The bacteria thrive best, and multiply faster, in dirt and heat and moisture. Almost twenty per cent. of the total excretion of the body is through the skin. The skin itself is constantly renewed from underneath, and the epidermis, or outer skin, is constantly being cast off. These two facts, together with the inevitable external accumulation, supply a fertile field for the bacteria, while the heat and moisture are furnished by the body itself. Unless the skin is persistently and constantly cleansed, all kinds of troublesome diseases result. This cleansing is largely mechanical. Rubbing, with water, produces much of the needed elimination. The use of soap makes the cleansing more easy and more effective; because soap is a solvent, and loosens the accumulations on the skin so that they may be more thoroughly removed. Medication, in soap, is of small value, because the progress of the excreta is outward, the work of the soap is only to remove the debris, and it is difficult to impregnate a stream from mouth to source. The remedy, therefore, for such of human ills as come from the surface of the body, is soap and water, applied with considerable energetic rubbing. For the purpose of thoroughly removing the obstructions and accumulations from the surface of the skin, a pure soap should be employed, because such soap is an easy and perfect solvent to dirt. It has been found also that the purer the soap the stronger its antiseptic properties. By antiseptic properties we mean its power to destroy bacteria. With good public sanitation and careful personal cleanliness, the chances for bacterial disease getting a hold upon the individual is materially lessened, and serious epidemics made impossible.

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and Christian World

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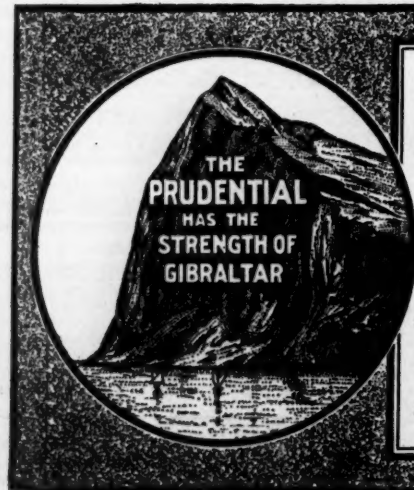
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20 June 1903

and Christian World

Volume LXXXV III
Number 25

Event and Comment

Revive Us Again The change which came over New England and New York last week was wonderful. The grass was wilting. The young crops were stunted. Farmers could see only ruin before them. They were planning to sell their cattle for want of fodder. Fires were devouring the forests and threatening homes. Men prayed for rain, but in the same breath said it was already too late. Then the clouds gathered, light showers were followed by heavier ones and these were chased by the rain storm which soaked the soil. God's law in the spiritual world is the same as in nature. The arid life of our churches seems to many to presage spiritual death. Faith fails, indifference increases, and men who love the salvation of their fellows as the chief good see nothing but disaster before them. But the spiritual atmosphere will change. New hope, new faith, new love, new zeal will possess the churches. It has been so in the past, it will be again. It will come the sooner because of the prayer of faith and the steadfast endeavor. "Behold, the husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; establish your hearts: for the coming of the Lord is at hand."

The R. E. A. and Its Plans

The Religious Education Association proposes to take advantage of the assembling in Boston in early July of the National Educational Association, to hold a meeting of those specially interested in the new movement. The nucleus of this important gathering will be the board of directors made up of sixty or seventy persons in different parts of the country and they will invite the presidents and executive secretaries of the sixteen different departments to dine with them on the evening of July 7. President Harper of Chicago and Dean Frank K. Sanders, president of the association, will naturally give direction to the thought and action of the conference and it is expected that at that time the program for the next annual meeting of the organization, to be held in some Eastern city in February or March of next year, will be outlined. This Boston meeting will doubtless be largely attended as the interest in the movement is constantly growing and the expected attendance of many Christian teachers and workers will lead them to await eagerly every concrete forward step which the organization takes. Meanwhile the volume containing the proceedings of the Chicago convention will be distributed widely over the country, the

date of its publication being June 20. Every member of the R. E. A.—and there are now about 1,400—will receive one, while outsiders may purchase copies at \$1.00 apiece postpaid. It is a volume of 400 pages, rich in suggestions and inspiration to those charged with responsibility in training the rising generation in the things of the spirit.

Capturing One's Critics

One of the keenest comments on the recent Pacific Coast Congress of Congregationalists was made by a local minister, who remarked at its close that the men on the program who were criticised in advance of the gathering, long before it ended captured their critics. He referred particularly to Dr. Bradford and Dr. Morgan. There had been some little protestation against the former on account of the progressiveness and supposed untrustworthiness of his theological opinions, and, from an entirely different quarter, of the latter as perhaps a trifle narrow for an assemblage of broad-minded Congregationalists. But Dr. Bradford showed such a grasp on the fundamental truths of the gospel and such an eagerness for a great spiritual uplift among all our churches, that some of the men who had been solicitous regarding him were manly enough to express publicly their appreciation of him and to thank him personally for his work at the congress. Moreover Dr. Morgan surprised certain delegates by his evidence of thorough scholarship and familiarity with modern thought, his tolerance and his desire for fellowship with men who might not agree with him in all particulars. May there not be here a lesson for us all? Let us not go to religious meetings with a mind sealed against new teachings. Let us not in the every day of life suspect and denounce our brethren, at least not until we have met them face to face and listened to their teachings and their prayers.

Home Missions at Home

The New York *Evening Post*, in an elaborate article on civic corruption in Rhode Island, shows that there are four towns in the state in which there are no resident clergymen. Commenting editorially on this and other startling facts in connection with the decadence of standards in the isolated but politically powerful towns of the state, the *Post* makes a stirring appeal for such a renaissance of home mission spirit in Rhode Island as will lead to some action. It is a call that the home missionary societies of all the New England States need to heed

to a greater or less degree. We are confident that we say but the truth when we assert again that New England Congregationalism has no more imperative duty than to concentrate its attention to ways and means of meeting altered social conditions, to educating and converting new classes of immigrants, and to saving New England to the old ideals. The state missionary societies should be held rigidly to adequate preparation for some such intensive home work. We publish elsewhere an article by one who has had experience both West and East, to the effect that no field in this country is in greater need of missionary work than the older East. There were utterances at the meeting of the Home Missionary Society just held in Providence which show that representative men in New England are feeling this to be true, and are alive to sectional needs.

Our Growing Educational Work

Four of the six graduates of Vassar College who had addresses on the Commencement program last week were Congregationalists from New England. Their rank in scholarship was due in part to their excellent training in preparatory schools. Parents who live in sections of the country with good high schools near cannot appreciate the lack of such privileges in rural and newly settled regions. The Christian academy in large sections of the country is the only door of hope through which our boys and girls can see their way to college. The Congregational Educational Society is helping to maintain twenty-two of these academies. One new one was added to the list last year, the Northwestern of Carrier, Okl. It was founded four years ago when the people were living in sod houses, and the principal is a home missionary. Four of these academies are in Nebraska, and have combined to raise an endowment. The society gives to them \$5,000 a year for current expenses. Six schools are maintained by the society in Utah, in strong Mormon centers, and six in New Mexico amid surroundings no less hostile to Christian freedom. One new school has been opened, in a village fifteen miles from the nearest railway station, and of the ninety-five children of school age seventy-three are in our school. Many strategic points in the new West invite the establishment of schools and academies. The South offers opportunities to which our denomination has hitherto paid no attention, for the establishment of high grade Christian academies for whites. Repeated requests have come to the society to take into its care institu-

tions already existing from those who have learned of the success of our denomination in educational work.

Our Congregational Colleges

The Education Society has aided in planting a large number of colleges which have outgrown its care and are efficient forces in developing the educational life of our country. It is now aiding four such institutions, having added Kingfisher College, Okl., to its list during the last year. A legacy of \$58,167 from the estate of Solomon Mead, Greenwich, Ct., has enabled the society to make generous donations toward the endowment of Fargo and Fairmount Colleges. Rollins and Kingfisher are trying to raise \$100,000, and \$75,000 respectively, to meet pledges made by Dr. Pearsons. Atlanta Theological Seminary, which the society is aiding, has had nineteen students in attendance, while thirteen pastors completed a year in the correspondence course. When this seminary was first opened its students were mostly pastors of small churches, but younger men with larger intellectual training from Southern schools are coming, and with sufficient equipment the school would probably attract 100 students within a few years. New appeals are coming to the society to aid young men preparing for the ministry to our foreign populations, and the large increase of immigration makes the training of this class of ministers of great importance. The receipts for the past year, as reported at the annual meeting June 10, were \$159,476, an increase of \$24,188 over the previous year. The society has taken on new life under the efficient leadership of its secretary, Rev. E. S. Tead, and its opportunities for service were never so great nor perhaps so well understood.

Babel and Bible

The dismay which stirred Christians on the announcement that the eminent Assyriologist Professor Delitzsch had declared in a public lecture before the German Emperor that the Old Testament is not a book of revealed religion was far less general in this country than in Germany. Professor Hilprecht in the *Sunday School Times* describes the excitement in Berlin where even the cabmen became Assyriologists and discussed the relations of cuneiform inscriptions to Biblical inspiration, and illustrated postal cards raised the question, "Is Delitzsch correct?" The trouble arose from the fact that an acknowledged authority in philology had confused Old Testament theology with Assyriology in a popular lecture. The historical relation between certain Biblical customs and laws and those of Babylonia, shown by comparison of the Old Testament with the recently discovered code of Hammurabi and other more ancient records than the Bible, was a theme on which Professor Delitzsch is a master. But on the relation of Old Testament ideas to divine revelation he is not a master. The Assyriologist in the rôle of a theologian made a sensation but not an argument. Professor Delitzsch's two lectures have now been translated into English and are issued in a volume by G. P. Putnam's Sons. They will soon be followed, probably, by a mass of other literature which

the controversy has called forth in Germany. But popular interest in the theological part of the question has mostly subsided.

Not a Simple Problem

Just what *Christian Work* means when it says that "the Negro problem after all is very much of a scarecrow," we do not pretend to understand, but if it means that the problem of adjusting the relations between the Negro and the Caucasian here, in South Africa or wherever they touch each other is a simple problem, then we cannot share its optimism. It is easy enough to say that it is a problem which can be solved only by Christianity and to imply that were there Christians among the Southern whites and Southern Negroes all would be well. The fact is that there are Christians, so called rightly when weighed by any standards—doctrinal, mystical or ethical—in both groups of population, and yet they cannot be made to feel that racial differentiation is a matter of relative insignificance.

The Two Lines of Labor Help Each Other

The *Pilot*, commenting on Major Halford's article on Protestantism in the Philippines which we recently published, talks about "an arrogant sectarianism which deserts its home missions to try to win Catholics from the faith of their fathers"; and again of "an uncanny desire to desert home work for proselyting missions in Catholic lands." There is not the slightest evidence of any decrease in home missionary activity in this country as a result of the extension of Protestant foreign missionary activity so that it includes the Philippines. Home and foreign missions act and react the one upon the other, but it is along the line of gain and not of diminution. If American Roman Catholics gave more to the foreign mission cause they would have more to spend at home. That is a paradox of mission mathematics which Protestant experience has demonstrated.

Socialism—Spiritual and Carnal

Robert Blatchford, editor of *The Clarion* seems to have arisen to take Bradlaugh's place in England as a denouncer and depreciator of Christianity. He, as is well known, is a Socialist advocate whose pamphlet "In Merrie England" has had wide circulation. The Belgian correspondent of the *Boston Transcript* in a recent letter gave a suggestive account of a recent interview with Emile Vandervelde, the most eminent of Belgium Socialists, in which it was made plain by the latter that henceforth the two parties in Belgium were to be the party of the Church (Roman Catholic) and the party of Socialism. It is a combination of Socialists and members of secret societies which is most active in France now in bringing about the expulsion of the religious orders and a sundering of the Concordat. In Holland Protestants and Roman Catholics have combined to fight secularism and socialism; and under the lead of Dr. Abram Kuyper are in power. Possibly this union of the two Christian bodies in the face of a common foe may be significant of an alliance that will have to come in other

countries, including the United States. There are doctrines concerning God, sin, human destiny which Protestants and Roman Catholics alike hold, which are believed by them all to be fundamental to society's welfare. There is a "spiritualized socialism," as Rev. R. J. Campbell has just pointed out, and there is a carnal socialism. The latter prevails among the masses of men, in Europe at least.

Lynching in Illinois

April 26 a young Negro, whose name has not been given, was lynched at the little village of Santa Fé, on the Mississippi, for an alleged assault on a ten-year-old girl. June 6, at Belleville, in the southern part of the state, David F. Wyatt, a colored school teacher, well educated, a man of ability and successful in his work, was taken from prison, hanged to a telegraph pole, his body cut down and burned to a crisp by a mob said to number more than 10,000 people. Mr. Wyatt had tried to commit murder. He had gone into the room where Mr. Charles Hertel, county superintendent of schools, was sitting and had shot him without warning, though probably without fatal results. The reason for Mr. Wyatt's conduct was the refusal of the superintendent to give him a certificate as a teacher. So far as it appears, the refusal was justifiable. But there was not the slightest excuse for the lynching. Mr. Wyatt was arrested at once. He was safe in prison. The law could not have failed to punish him. But the excited populace took the matter into its own hands and thus brought disgrace upon a state which has been the home of Grant and Lincoln. Worse still, Lieutenant Governor Northcote sees no reason for interfering to secure punishment of the leaders of the mob, who are guilty of murder and for whose conviction there must be abundant evidence. The people of Belleville seem utterly insensible to the crime they have committed and utterly indifferent to the disgrace they have brought upon the state. That prejudice against color is not wanting is evident in the demand that the Negroes, 500 or more, leave the town. State's Attorney Deneen promises to take steps to punish the guilty parties, but proposes to do nothing till fall, giving as a reason the feeling in Belleville. One would think that state authorities might act at once and thus testify to the world that a horrible crime like this cannot pass unnoticed in Illinois. Hereafter Illinois cannot protest against lynchings in the South, or against massacres in Armenia or Russia. Its good name has been badly smirched. Rev. W. B. Thorp of the South Church, Chicago, has done well to call attention in the press to the moral obligation resting upon citizens to act in the matter and force action by the state.

The Postal Scandals

The report of the National Civil Service Commission on the lawless methods of appointment of the present postmaster of the city of Washington, D. C., sustains the charges of Mr. Tulloch and reflects not only on the postmaster but on the former postmaster-general and his assistants, and upon congressmen and senators who, by one device or another,

have used the post office in the national capital as a place of spoliation and payment of political debts. The public rightly clamors for publication of the report of Mr. Bristow on other of Mr. Tulloch's charges, a report said to sustain Mr. Tulloch, whom Postmaster General Payne affected to despise earlier in the investigation. If, as is reported, the ramifications of the "graft" policy carry the exposure far and wide and high up in administration of the department and in political circles, all the more reason is there for publication of the facts. This Administration has everything to gain by showing courage, and superiority to the last Administration.

Possibly if the department were administered economically and on business principles and were free from the touch of the spoilsmen, it might become self-supporting. Recent rulings certainly have sensibly put an end to abuses in carrying second-class mail matter for publishers at absurdly low rates, abuses that some of the best known and respected firms in the country have fought to maintain. Mr. Loud, the California congressman whose vigor in probing postal frauds and in indicating abuses brought about his defeat for reelection last year by the organized opposition of the letter carriers of the country, has reason to feel satisfied with the vindication that the present investigation is bringing to him. He long ago pointed out the extravagance and criminality which were possible under the lax administration of recent years.

Governing the Moros The draft of a new form of government for the Mohammedan Moros made public by the Commission shows that an opportunist policy still obtains and that with pacification and an approach to normal conditions our officials are free to work along lines of administration more in harmony with principles which are authoritative at home. Thus the new code is to work for extinction of slavery in a way thorough but not radical or subversive of peace the *sine qua non* for all reformatory action. It is said that Gen. Leonard Wood when he arrives in the islands will be governor of the Moros peoples and the new autonomous province. General Taft has made a formal reply to General Miles's charges of acts tending to increase famine and breed extortion. He denies the existence of any general destitution, and claims that the policy of aiding natives adopted has been one least calculated to do harm.

The Problem of the Friars Latest reports from the islands relative to the controversy between the friars on the one hand and the natives and the commission on the other indicate that the papal delegate, Archbishop Guidi, has failed to induce the friars to take a reasonable position in the matter of settlement for their lands and distribution of the sum received for the same, and that he has reported to Rome, placing responsibility where it belongs—not on the commission but upon the brotherhoods. The pope will be left to deal with the contumacious monks. In the Philippines as in France they are bringing the church

into disrepute. This is admitted in an interesting article in the *Boston Transcript* of June 13, written by Dr. P. S. Phelan of the *Western Watchman*, who eulogizes Rev. J. J. Harty of St. Louis, archbishop of Manila to be. Incidentally in his tribute to his friend, Dr. Phelan admits that Spain ruled the Filipinos through the confessional; that a country or people ruled entirely by monks means a church yet in its swaddling clothes; that it is the intention of the pope to put the church of the Philippines in the keeping of a non-monastic hierarchy, first because the influence of the friars has perished utterly in the Philippines, and second because any attempt to restore the monks would embarrass the Administration and disturb politics in the United States.

The British Ministry's Plight

When the House of Commons adjourned on the night of June 9 it was apparent that Mr. Chamberlain had practically no support from the Ministry or from the prominent Conservative or Liberal-Unionist leaders in Parliament, and that any radical action by him in forcing the issue he had raised would bring about a fall of the Ministry. The next day Mr. Balfour in an exceedingly adroit, opportunist speech so stated the situation and so defended the right of Mr. Chamberlain to hold his views that it was made clear that the premier did not intend to desert his colleague nor permit the issue he had raised to split the Ministry and throw the country into the hands of the Liberals, if tact and a policy of opportunism could prevent it. Hence for a time a truce is declared. But it cannot last long. The issue raised is so important; the differences of opinion are so great; the uncertainty caused in the realm of industry and trade is so blighting; and the personal jealousies and hatreds lying in the background are so bitter that it is futile to expect that a decisive facing of the matter can long be postponed. Mr. Balfour may be quite right in saying that it would be well if there were more openness of mind in dealing with the matter; that international conditions have changed vastly since Cobden and Bright and Peel outlined Great Britain's trade policy; and that it behooves English electors and statesmen to weigh evidence *pro* and *con* before condemning Mr. Chamberlain's plan. Thus speaks the philosopher turned politician. But will those to whom he speaks be as wise in their insularity and conservatism, as Mr. Chamberlain with his experience derived from administration of colonial affairs and his observation as a traveler to America and South Africa?

Regicide and Wholesale Massacre

Shakespeare in Macbeth tells of "twenty mortal murders." He might have had a vision of last week's horrors in Belgrade, the capital of Serbia, when King Alexander, Queen Draga, several members of the Ministry and a number of loyal attendants were killed by representatives of the army, who invaded the palace in the early morning and ruthlessly carried out a decree formulated by the military party in the state. It was also indorsed by the populace, judging by

the absence of all signs of mourning or disapproval of the deed by residents of the capital when the tragedy became known. While the world has nothing but condemnation for the manner of living of the murdered monarch and his wife, and would gladly have seen them give place to rulers of a better sort, it has been shocked by this revelation of Oriental barbarism and Middle Age ruthlessness in a European state of today. Were there any way by which the Powers unitedly could make their disapproval known they might be induced to do it. But united action would be impossible, and anything short of it would make trouble for the protestants. Russian-Austrian understanding as to the entire Balkan problem doubtless will tend to steady the state and its new ruler, selected first by the revolting army and also chosen by the national parliament on the 15th. The new king, Peter Karageorgievitch, disclaims any complicity, direct or indirect, with the murderers of his predecessor, and deplores the violence of the army, he believing that Alexander's abdication might have been forced and his life spared. The new monarch's sympathies are Russian rather than Austrian. His moral character is not of the best, and a record of dissipation and dare devil escapades make enthusiasm over his elevation to the throne impossible.

The Claims of Women's Colleges

Vassar College is trying to raise an endowment fund of \$400,000. The efforts of its alumnae are stimulated to earnest effort by the promise of Mr. John D. Rockefeller to duplicate all sums given before June, 1904, up to \$200,000. At the Commencement exercises last week gifts from the various classes of alumnae and from individuals were reported, aggregating about \$50,000. President Taylor, announcing the gifts, said that if the same amount of effort had been put forth in behalf of any of the colleges for men the entire amount would have been raised already.

The reasons he gave for this statement were convincing. The gifts made by men for education are mainly out of the surplus of their incomes from business enterprises which they are conducting, and do not reduce their capital. Women givers are usually not in business except on salaries, and a large part of their donations comes from their principal. It represents for them a reduced income. No one could have witnessed the enthusiasm of the alumnae in raising this endowment without realizing that the many small amounts collected represented a great deal of self-sacrifice.

Wellesley and Smith Colleges and a number of other higher institutions of learning for women are struggling with the same problem as that of Vassar. The increasing number of student applicants, the necessity for enlarged equipment, the requirements for new studies as the range of subjects is constantly broadening, keep a steady pressure on the trustees and the loyal alumnae.

Do women need as expensive colleges as men, and do they deserve men's help

in providing for the need? The present generation is enjoying a great accession to the intellectual and moral wealth of the nation through the more intelligent interest of women in every department of social and public life. They are contributing much that men could not give. Economic as well as domestic and philanthropic enterprise develops in higher and finer lines than in former times through their study and labor. Most of the leaders in this higher service of women are graduates of colleges which have come into existence within the present generation. The first class of the oldest of our women's colleges, Vassar, graduated only thirty-eight years ago. The best fruits of these institutions have only begun to appear.

We recently asked one of the most influential journalists in England, who had lately returned from a visit to the United States, in what respect he had noticed differences between the two countries. He said that he was most impressed by the intelligent interest of American women in all public affairs. He spoke with enthusiasm of the companionableness and brilliancy of the many women he had met in families and at social functions. We reminded him that the social customs of England offer less encouragement to women to share in discussions in which men take greatest interest; that women, for example, withdraw from the dinner table at the conclusion of the meal, and that members of each sex by themselves talk of their own affairs. His only comment was, "We like that way best."

If American women are to do the service they are capable of doing to promote the highest home and social and civic and religious life of the people, they must be as well educated as men are. And in order that they may be educated in ways which will develop best their own powers, at least some colleges exclusively for women are needed. The best service of the college in these days is not to give information, which can be obtained more easily than ever before outside of college walls. It is to teach students to think, to interest them in thinking, and to show them right ways of thinking. The minds of a vast proportion of young women are unawakened to the larger life around them, to the life that offers its service to them or that calls to them for help. The classes from our women's colleges are interested in thinking, and going out with enthusiasm to show the claims and opportunities of this larger life. They are going out to give the intelligent comradeship of the college world to the outside world in which they have henceforth to live. The institutions that fit them for this service ought to have the help of men who can make large gifts and who can stimulate others to such gifts. No educational investments at the present time promise worthier returns than those made for women's colleges.

We doubt whether there is to be found elsewhere in the same compass a better analysis of the service rendered to humanity by Henry Ward Beecher and of his qualities as a preacher of the gospel than is found in Dr. G. A. Gordon's estimate, which we print in another column. Dr. Gordon's own relative rank among American preachers and thinkers

is shown by Columbia University's act last week in giving him the honorary degree of S. T. D. Professor van Amringe in presenting him to President Butler said:

I present to you, for the honorary degree of Doctor of Sacred Theology, the minister of the historic Old South Church of Boston, Mass., the traditions of which as to public service and rare pulpit eloquence he has for many years nobly sustained, whose published works on delicate and profound subjects that touch the highest interests of mankind—The Witness to Immortality, The Christ of Today, Immortality and the New Theodicy, The New Epoch for Faith—have given him a conspicuous place among Christian philosophers and writers, the Rev. George Angier Gordon, Doctor of Divinity of Bowdoin, Yale and Harvard, and I beg that the degree may now be conferred upon him.

The Union of Congregationalists and Unitarians

Some of our religious contemporaries are agitated over signs of approaching union between these two bodies. The utterances of representative men in each denomination made in recent meetings held in Boston have been quoted with exultation or fear, as indicating that Orthodoxy is dying or that Unitarians are disintegrating.

The *Christian Register*, representing Unitarians, answers inquiries on this subject from its point of view by saying that, with a somewhat wide acquaintance with men in both branches of the Congregational body in New England, it is convinced that "there is no probability whatever that any one dreams of anything like organic union." There are abundant reasons to support this opinion, but it is enough to state that every Congregational church acts independently in its choice of fellowship. If any terms of union were adopted or seriously proposed by the Unitarian National Conference and the Congregational National Council, many churches in both bodies would break loose from their denominational affiliations in repudiating the compact, and many individual members would withdraw from their churches to the disastrous disorganization of both denominations.

What is hoped for and what is being attained is a better understanding by each of the character and motives of the other. Friendship being established between those who seek the same good for the community and strive for the same goal, ecclesiastical fellowship need not now be discussed by them. As Canon Henson lately said of the relations between Anglicans and Free Churchmen in England, so would we say of the relations between Unitarians and Congregationalists in New England: "Cannot we at least come to agree to purge our minds from misleading associations, and to cleanse our lips from exasperating language when discussing matters on which we differ from one another?" We join heartily with the *Christian Register* in saying:

While, then, we hail with gladness the new spirit of fellowship, the new atmosphere of brotherly kindness, while we pledge ourselves to work for the increase of peace and good will among the churches, we can with perfect certainty predict both to our friends, and to those who do not wish to be called our friends, that no organization on either side of the line

will offer or will accept overtures looking toward anything more than peaceful co-operation between existing bodies, a generous recognition of all good work done on either side of the line, and a cordial willingness to work together in the community for all things which can be done in common by citizens without regard to differences of theological belief and religious organization.

"Graft"

Paul in his letter to the Romans uses a figure of speech based on the fruit-tree grower's art. The Gentiles are described as being a wild olive grafted in among branches of a tree. They thus became partaker with the Jews "of the root of the fatness of the olive tree."

The fatness or richness which Paul had in mind was not that "fat" which goes with the modern word "graft," words that stand for a habit so prevalent among us, we fear, that the time has come for national heartsearching. What is "graft"? It is plunder, booty, loot, spoils—whatever you please to call it, taken by men from others, sometimes under forms of law, sometimes by blackmail, sometimes by stealth, always without giving any adequate return.

It stands for that attitude toward the public treasury which makes the legislator willing to legislate for his party, his section, his kindred or himself, he being oblivious to the general welfare and legislation becoming "the sale of law."

It stands for that attitude of governors and mayors which makes them willing to put henchmen and kindred in office.

It stands for that attitude of the police which makes them connive with the vicious and criminal, and protect those who pay tribute to them and punish only those who do not.

It stands for that attitude of the average citizen who will gladly cheat a corporation out of a fare, or press a damage suit for injury purposely suffered—anything to beat the corporation.

It stands for that attitude of the walking delegate—New York city now has a modest illustration of this in Mr. Samuel J. Park's record—who will order strikes on and order them off according as his terms of blackmail upon employers of labor are spurned or met.

It stands for the attitude of "promoters" of trusts who seek "fat" commissions and care naught for the solvent character of the trust. In short, it stands for the attitude of a large number of men in all walks of life, far more in number than we wish they were, far more than there used to be relatively we also are forced to believe, who look upon their fellowmen, upon government offices of all kinds, upon society at large, as their feeding ground. They are parasites.

The proverbial philosopher of Scripture described the vampire as having two daughters calling Give, Give; and he ventured to say that the world had four things that were never satisfied: the grave, the barren womb, the thirsty soil and fire that saith not, "Enough."

But a scrutiny of life as it is lived today shows an expansion of the list of insatiable, sponge-like human creatures, of those who, like Sinbad's Old Man of the Sea, are fastening themselves on society and are expecting to be carried, and fed and clothed, either from the public store-

house or at the expense of the thrifty and honest inhabitants of the land.

The revelations at Washington relative to the dishonesty of postal officials show how this evil has attacked the national service.

Recent revelations in Missouri, Minnesota, Delaware and Rhode Island indicate the extent to which the franchise and the making of law have been tainted by sale and purchase of votes of electors and legislators in those states.

Last, but not least, District Attorney Jerome is now unearthing in New York the treason to organized labor of which walking delegates have been guilty, and is showing their willingness to betray for money the men they represent, and the willingness of employers to pay tribute to these highwaymen rather than suffer delay in carrying on business. It already is clear that probably much of the excessive friction between employers and employees the country over at the present time has not been due to real discontent on the part of organized labor, but rather to the cupidity and venality of its leaders, who have lined their pockets with gold and silver, while society has had to stand by impotent and see wasting industrial strife go on.

Upon churches and clergy devolves inconsistent preaching of some of the fundamental ethical distinctions of life. Material and intellectual increment have far outrun ethical and spiritual accumulations during the past generation, and the call now comes for plain speaking and honest living by those who are called to be the leaven which shall leaven the lump.

The Christian and His Ancestry

In the judgment day no man can hide behind his grandfather. An evil heredity at the worst is tendency, it is not determination—unless the man is born outside those limits of free will which alone entitle him to be called a man. We owe much to those who have preceded us, but we can never claim from them either an excuse for our misdeeds, an assurance of immunity from the results of sin, or such a finished character as shall procure us happiness and honor, or the commendation of God.

The tendency of progress is to conserve good and shake off evil. If we could weigh and measure what we have received, we should find ourselves unexpectedly and hugely in the debt of those through whom we have derived our life. Their struggles, endurances and self-denials have made us what we are. Men sometimes speak of heredity as if it were a dark and shadowing cloud—the truth is, rather, that it is the dawn which has made possible our sunlit day.

Any man may well give thanks for a Christian ancestry. It is one of the best gifts of God. It cannot make a man a Christian, but it brought the blessing of the presence of God about his infancy. One may go out of a godly home to evil; but he is not likely to go so far away as others. The ranks of the worst are recruited now and then from the homes of the best, but in vastly less proportion than men sometimes think. The restraint of the home training has formed the mind, if not controlled the spirit, the

ways of the Christian life are homelike ways, the Word of God is familiar to the thought. Even the prodigal remembers the peace of home.

Such a gift as the experience of a Christian childhood it is at once a privilege and duty to pass down to our own children. When the child of a Christian home becomes a home maker, the spirit of the new life should not be less Christian than that of the old. There may not be the same observances, but their equivalent in power to testify for Christ should be employed. Every Christian home stands at the end of long and costly development and attainment. When the evolution ceases, degeneration at once puts in its claim.

Christ takes us where we are. If we inherit good, he asks for service at the level of our good. If we are born with evil tendencies, a large part of our work will be in the overcoming for which he gives us strength. We are never helpless. The powers of the universe are really on our side calling us to be of good courage, to take our place and do our part. Our mere existence is a pledge of an ancestral victory, not in anywise complete, but offering hope in our own conflict. In so far as we recognize our evil tendencies, we know how and what to fight. And in our battle we are fitting ourselves to be factors in the great world victory of Christ.

In Brief

Out of Columbia University's graduating class of eighty-nine bachelors of arts only one plans to become a clergyman!

Why not use your influence in the town in which you live to make Fourth of July a really patriotic and civilizing day, and not a barbaric festival?

Revocation of pistol carrying permits has become a necessity in—not Tenderfoot Gulch, Idaho, but—New York city, the metropolis of the nation.

Now it is the New York *Observer* telling of a leader of a Y. P. S. C. E. meeting hunting for Paul's letter to Timothy in the neighborhood of Exodus!

In thirty lectures to be given in Concord and Boston by thirty men during July an attempt will be made to arrive at an adequate estimate of Ralph Waldo Emerson. If one could have Mr. Emerson's own opinion of the plan expressed in a sentence, it would probably be that he is being overworked.

Many persons who have attended the Chautauqua Assembly at Lake View, South Framingham, Mass., will be glad to know that the grounds, which have passed into private hands through foreclosures of the mortgage, are to be put to good uses. They have been engaged for the August meetings of the Salvation Army.

Dr. Forsyth's sermon to the London Missionary Society, printed in the *Christian World* pulpit, fills twenty-two columns, a record sermon for length. Dr. Fairbairn's sermon to the Colonial Missionary Society in the same paper takes only nine columns. Dr. Fairbairn does not always limit himself thus.

Principal P. T. Forsyth of Haekney College says that he cannot remember since boyhood passing a day without pain, but he thinks of his life as a piece of disheartening self-indulgence when he reads missionary biography and tracks that "quivering red line of apostolic succession from the beginning until now."

King Edward VII. and President Roosevelt are record makers in public speaking. The former has delivered thirty addresses in thirty days and the latter 265 in sixty-five days. Let not preachers complain of exceptional overwork in their profession, for these potentates have done excellent preaching, and on a wide range of subjects, too.

The sum of the many baccalaureate sermons seems to be a reiteration to the army of young men and women going forth from educational institutions that their success will be measured, not by what they get out of the world, but by what they give to it; and that what they give will depend on the degree of their faith in God and their love for their fellow-men.

President Roosevelt and Secretary of State Hay made it very clear to a delegation of Jews last Monday that while it was impossible for the United States to act diplomatically in reference to the massacre at Kishineff, it was not impossible for them as men and as officials to betray deep indignation at Russian anti-Semitism and high regard for the Jewish people.

The *Standard of Chicago* reviewing the volume of Prof. E. A. Park's sermons just issued by the Pilgrim Press, terms it a notable one; agrees with Dr. Gordon in calling the sermon on The Theology of the Intellect and that of the Feelings the classic of the series; and says that in Professor Park was "the quintessence of New England Puritanism in the nineteenth century."

Good sense, practical business sagacity and promise of a new and valuable development of the working of the Congregational principle of fellowship, appear in the report of the committee of six, printed on another page, of a plan to secure greater unity and effectiveness of the Congregationalism of Greater Boston. It deserves the attention of Congregationalists in other centers. We hope the plan will be put into operation before the year ends.

One of the suggestive things said by Dr. Clarke of Colgate in his Andover address last week on The Young Minister's Outlook was this: Will there be no rats in the road which the minister of today is to travel? O yes, in traveling the new road the new minister will carry his rats along with him! Another concerned the Bible of today: The old external evidence has yielded to the internal; let it speak to your own soul; don't worry about the Bible—use it; do not expect a loss of religious value, and you will find none.

Jacob A. Riis began life as a Lutheran babe; in due time he became a Methodist, and later a Congregationalist. Now he is an Episcopalian. Bishop Potter's personal influence and the Episcopalian zeal for social service in city quarters where respectability has a hard time to flourish seem to account for the final stage of Mr. Riis's sectarianism. One of Boston's best known social settlement workers has recently become an Episcopalian for the same reason—apparent lack of interest in social Christianity by Congregationalists and zeal for it by Episcopallians. Can we afford this leakage?

The murder in Odessa, Russia, of Rev. Karakin Chetjian, formerly pastor of the Armenian Congregational Church, Worcester, and more recently a well-known and eloquent leader of the Armenian Huntohogist revolutionists, who conspire against Turkey, calls attention to a struggle all the time going on which is full of tragedies. It is not necessary to believe all the tales of what Russian or Turkish spies are doing in this country and wherever plotters against their power in the near East live, to understand that it is quite probable that Mr. Chetjian was put out of the

world by men who were acting from other than personal motives.

At the recognition service of Rev. R. J. Campbell at City Temple, London, there were some tense moments growing out of divergence of opinion between Canon Hensley Henson, the Broad Church Anglican whose desire for unity of spirit between Anglicans and Free Churchmen and whose bold attack on Anglican abuses have made him a marked man, and Mr. Campbell and Dr. R. F. Horton. The Anglican's intimations that the differences between Churchmen and Free Churchmen are relatively unimportant now were spurned by the champions of Nonconformity, who had the Education Act in mind. All was said and done in a spirit of Christian courtesy and love, but the tension was high for a time.

The *Lutheran Observer* credits the timely starting of the Woman's Home and Foreign Mission Society of the Lutheran General Synod to the late Rev. Prof. J. H. W. Stuckenberg, who was then editing one of the Lutheran journals and whose convinced enthusiasm overcame whatever opposition to the innovation there was in Lutheran circles. One of his least known books but one which showed his intellectual resource was his satire on materialism contained in an anonymous publication entitled *The Final Science or Spiritual Materialism*. This book was published in 1885, and anticipated present lines of attack on the materialist philosophy. The *Observer* laments the failure of Lutheranism to utilize in her educational work the splendid personality of Dr. Stuckenberg.

Various sides of human nature are revealed through the disasters from floods in Kansas. While an appeal was being made to the country to assist the sufferers to needed food and while generous citizens of Kansas City were giving freely for their neighbors, grocers raised the price of the beef they had in stock to \$1 a pound and potatoes to \$3 a bushel. Though these provisions had not cost them more than ordinary prices, they were ready to make these exorbitant charges to the poor to whom others were giving money to keep them from starvation. The city council passed an ordinance forbidding extortionate prices "for water and other necessities of life," but it is doubtful if the penalty could be collected. The news of such extortion in Turkey would call for strong denunciation.

A writer in the *Examiner* (Baptist) says that the report of the Committee of Fifteen on the Baptist benevolent societies, exhorting the denomination to cease agitation for consolidation and to go to work on the old lines, "is a *Selah* in the denominational music, which was getting somewhat strident." Yet he calls the report only a flag of truce and says that nothing has been permanently settled. "To force a union of the three general societies prematurely would but give us a Cerberus with three snarling heads." The long and short of it is, with Baptists as with Congregationalists, that if the societies are ever brought under one administration or to co-operate without friction where they work in the same territory, it will be by the voluntary action of the officers of the societies, and not by the insistence of the churches.

If Emerson has been so much to English thought as his admirers claim he has been it is passing strange that he has not had more attention from the English periodical press than his centenary has called out. We anticipated reading what J. Brierley might have to say of him in the *London Christian World*, and we are not disappointed with the message he brings. Appreciative of all that Emerson was he is as frank as Dr. Gordon in his *Atlantic* article in pointing out what he was not. "He was not distinctly a religious force. There were notes here that he did not touch, depths he did not sound. We bathe ourselves

in his sunshine; we rejoice in the illimitable prospect he unfolds, but when we seek strength for the daily battle, consolation in defeat, courage for the dark and cloudy day, it is not to Concord that we go, but still to Calvary," says Mr. Brierley aptly.

The *London Christian World*, by no means hyperorthodox, reviewing the concluding volume of the *Encyclopedia Biblica*, edited by Cheyne and J. Sutherland Black, closes its review of this book of "wild cat criticism" with these words: "Our heartiest commendation would go out to the man who had to preach a gospel with no other pabulum than this. If the general aim of the editors and contributors has been to evaporate from the Bible every element not only of authority but of inspiration and highest appeal, leaving to the view only a desiccated and entirely lifeless residuum, they have succeeded à merveille." One of the contributors to this encyclopedia, Prof. George F. Moore of Harvard, has not hesitated in a semi-public way to refer to "the divinization of hallucination" which is so characteristic of much of the "criticism" in this work of reference.

The death of Bright Eyes last week, at her home in Bancroft, Neb., recalls to many friends of the Indians the great service she has given to her race. It is more than twenty years since she pleaded against the forcible removal of the Poncas from their homes by the United States Government, and her appeal enlisted philanthropic sympathy widely in the East. Her effort was supported by Gov. John D. Long, Mayor F. O. Prince of Boston, Rev. E. E. Hale and other leading citizens, and led to the formation of a Boston committee which still exists. Later, as the wife of Mr. T. H. Tibbles, she with him continued her labors, which resulted in the organization of societies to secure legislation to protect the interests of the Indians. To her addresses we owe the writings of Mrs. Helen Hunt Jackson in support of justice for the Indians, and there is no more romantic chapter in the history of their race than that which tells of the arousing of public opinion by that earnest, modest, eloquent Indian maiden.

Pencilings

BY A PERIPATETIC

I notice that Prof. J. J. Thompson of Cambridge University, England, who is receiving honorary degrees from several of our leading universities this year, in a speech at Columbia University last week echoed the sentiment so often expressed by visiting Britons, viz., that the magnificent benevolence showered upon our institutions of learning is amazing, and to him somewhat disheartening, in view of the difficulty which Cambridge University has in interesting Englishmen to give generously to relieve institutional poverty. But I also notice that along with this amazement goes a keen criticism, viz., that too much of the wealth given to our universities goes into buildings and apparatus and too little into endowment which means better payment for teachers, better equipment in teaching force, more time and leisure for original research by professors.

This searching criticism accords precisely with a lament which I heard last week from a professor in one of New England's oldest and most honored colleges, which now has six buildings going up on its campus, involving the expenditure of a million or two dollars, who told me that instead of enriching the college the new plant would impoverish it; that his department was doing less effective work today and was not so well manned for research work as it was a decade ago; that when his drudgery of class-room teaching was over he had no strength or time for original investigation or for authorship. "There," said he,

"pointing to a desk and its drawers filled with notes, "there is an accumulation of matter which I shall never find time nor strength to work out, and my early dreams of authorship and of a life of letters will never come to pass." What shall it profit a college or a university if it gain a palatial externality and lose its soul?

Puddlefoot reading a manuscript oration is like Pegasus with rubber overshoes on. The inspiration only comes when his naked heel touches the ground. Nevertheless, it is provocative of laughter to see him in bonds, and then witness his joy when he gains his freedom again. He shakes his fist at the cramping manuscript. His exaltation rises as he nears the last page. As he approaches the culminating sentence he gathers himself together like a lion couchant; and as the last word rolls off his tongue, the hated combination of white paper and typewriter copy is crumpled together, hurled backward to land where it may, and with a sigh of relief and a chuckle of joy and a snort of combat the *sui generis* serio-optimist steps forth from behind the desk and is himself again.

It is easy to understand how beneficial it is for all concerned that our denominational meetings should be worked up so carefully in advance by Mr. Ross, and advance copies of speeches procured, put in form and sent out to the press of the country, etc. As the result of this wise expenditure of money by our societies today for this form of propaganda, the daily press of the country publishes more sermons, speeches and missionary reports and fuller and more accurate reports of denominational meetings than at any time in the history of journalism in this or any other country. But this system has its shortcomings and outs as well as its advantages and its ins. It often happens that a man is reported as saying one thing when he said quite another; the speech put on the wire is what the man planned to say; the speech he made is what he said in the light of other men's thought or in the light of facts which came to light after he dictated his speech in advance to a stenographer. This is going to compel rather close investigation in years to come, if perchance the utterance has any importance. Historians must look up the planned speech and the actual speech and compare them; and if perchance there be no stenographic report of the actual speech it is not going to be safe to assume that the reported speech sent out was the speech as actually delivered. Dr. Hillis's sermon, for instance, at the recent Home Missionary Society meeting in Providence, as delivered was far more radical and alarmist than the sermon sent out hours in advance from notes furnished by him.

The system has its advantages I admit. Thus one can do as President King of Oberlin did recently when visiting Boston. The prepared speech was not delivered save in the most partial way. The banquet of Oberlin alumni was so arranged and managed that he had no chance to deliver it. But the speech he did give was better suited for the intimate circle he addressed than the speech he had prepared. The speech he spoke fitted the company he addressed. The speech sent out to the country suited the larger constituency, the elder men not present to whom its setting forth of Oberlin's financial status and corporate needs would appeal especially. The speech he spoke was a heart to heart talk with young alumni, whose purses are not long but whose devotion to a man and a leader is worth gaining. I said this system has its advantages. A man can prepare a speech for a larger constituency crammed full of pregnant facts and let it go to those who love facts. He can speak a speech full of sentiment which no press agency would handle, and grip his hearers as no statistical setting forth of academic needs possibly could.

Men and Things Way Out West

Some Harvestings of a Rapid Journey

By H. A. B.

How goes it with the fair lands beyond the Rockies in this year of grace? What interests are uppermost there? How do they bulk in comparison with the rest of the country? What are their products—animal, vegetable, mineral and human? What forces are making for righteousness and culture? How much of a national asset have we in the three Pacific coast states, California, Washington and Oregon and in the region a little nearer us known as the inland empire and comprising Idaho, Nevada and Utah?

I am just wise enough to ask these questions, but altogether too wise to attempt any adequate or exhaustive answers. That would require the knowledge possessed by a long time resident of the section and a talent for clear statement to which only a university professor may hope to attain. For the few observations which follow I claim no depth of insight or exact conformity to every fact in the case. These impressions of a man on the wing have no other merit than the fact that he was making the tour for the first time with eager eyes and with unjaded susceptibilities. This article will deal mainly with the material side of the life in the far West. Later I shall have a word to say touching the educational and spiritual aspects of its abounding life.

"Is a trip to the Pacific coast as good as a trip to Europe?" I have been asked since my return. Yes and no. You certainly miss the ruined castles, the ancient shrines and the rich literary and artistic accumulations. But from the point of view of real enjoyment and the widening of one's horizon, it is as worth one's while to see Denver and 'Frisco, Los Angeles and Seattle and the vast stretches of prairie and mountain between, as it is to visit Stratford, Abbotsford, Nuremberg and the falls of the Rhine. A trip to the Golden Gate means death to New England provincialism. Even the most confirmed Bostonian returns conscious that there are other streets in this universe besides Beacon and State. As Mr. Beecher said when for the first time he crossed the Sierras, "There is something out here that widens and heightens me, and when I get home they are glad I have gone West."

One's first impression is likely to relate to the facilities of transcontinental travel and the marvels of engineering to which every line of railway that runs from the Mississippi River to the Western ocean bears striking witness. As one climbs easily, quietly, five, eight, ten thousand feet upward, burrows through long tunnels, crosses long, high trestles, skims around projecting ledges, doubles and doubles again on his route, the wonder grows in his mind that human skill was ever equal to the task of devising such methods of overcoming seemingly insuperable obstacles and that human strength was ever equal to the prodigious manual labor involved. There may have been jobbery and deals connected with some of these transcontinental lines.

Some fortunes may have been lost and others unfairly won, but one cannot help cherishing feelings of gratitude and respect for the Stanfords, the Huntingtons, the Hills and the other railroad magnates and captains of industry who have bound the states together with these bars of steel.

It would not be safe to allow myself free range wherewith to expatiate on scenery and climate. Suffice it to say regarding the former, that one is feasted and surfeited with glorious visions of cañons, passes, snow-capped mountains, gleaming rivers, lovely lakes, smiling meadows and blossoming orchards. Certain of these pictures like that of Pike's Peak from Colorado Springs, the rounding of Cape Horn on the Sierras at sunset, the first glimpse of the Golden Gate and of Puget Sound, the white cone of Shasta, linger long in the memory to refresh one when life becomes again tedious and commonplace.

Upon me, as upon other travelers, the climate exerted its witchery. Whether reveling in the rich and almost enervating luxuriance of tropical California, or facing the winds in and around San Francisco, or passing through dull, moist days in Oregon and Washington, the beauty of it all is that one has the benefit of a very livable climate. To us New Englanders who have to stay in the house through the long winter months and do battle with blazing heats in the summer, it is a welcome relief to be where out-of-door life is practically feasible all the year around. It means not only that the trees grow big and high and that you can have roses on the breakfast table week after week without paying for them, but it must affect the health and spirits of the people.

As to where one would want most to settle down, tastes will differ. Perhaps it was partially because I was longest there, but my own preference would be for the Puget Sound country, though I hasten to say that I have not yet made up my mind between the conflicting claims of Seattle and Tacoma. One fails to get thereabouts the number of brilliant days which are the portion of California, but take it all the year around the state of Washington invites one to life in the open, offers many delightful summering places and has a push and a stir that I like.

The newness of it all—that is what you are continually saying to yourself. In half a hundred years a civilization has developed on the Pacific coast belt that can bear comparison with long established communities. Indeed, most of the growth has been within the last twenty-five years. Only eighteen years ago a lawyer friend of mine walked into the Grand Central Station in New York city and asked for two tickets for Seattle. The agent seemed nonplussed, and turned away to consult his guide-books. After a few minutes he returned to the window and said, "I guess you mean Seattle." "No," said my friend, "I mean Seattle. I have lived there two years and I think

I know how the name of the place is pronounced." And yet Seattle as it is today dates practically from the great fire of 1889. And so here and there, at much greater intervals, to be sure, than in the East, we find well-built, attractive cities in which there is a good contingent of pioneers who remember the shanty period of its existence. I talked with men and women who long before transcontinental railroads were completed walked for hundreds of miles across the plains, and they seem in vigorous health today.

Of course the swift growth has left some strange contrasts. Hard by palatial office buildings and hotels you will find often one-storied dilapidated wooden buildings. Uniformity of architecture, homogeneity of structure are yet to come, as well as that sense of corporate life which keeps the streets tidy and demands the removal of unsightly things. "The more beautiful city," that pet ideal of the Boston Twentieth Century Club, has not established itself to any large extent either as fact or theory in the far West. And yet you will see as well-kept parks and as beautiful homes surrounded by as velvety lawns as you will find in Cleveland, O., or Hartford, Ct., and in the most unexpected places one comes upon evidences of real culture. For example, I saw this sign at a station in Montana: "Hackmen and newsboys pursuing their vocations are confined to the rear platform." How is that, Mr. Condescending Easterner? Do you perceive the fineshading, the absolute conformity to the best English? How many New Yorkers would have written it "avocation"? Not so this erudite Montana station agent.

Even the rivalries incident to this swift growth give zest to life. They will talk to you by the hour on the merits of their own city as opposed to their neighbor's and when a President's visit is due the contentious spirit waxes warm. For proofs see recent issues of Seattle and Tacoma papers when such pleasantries as this were indulged in, "And so Senator Foster hogs the whole business." This was Seattle's way of expressing its fine scorn of the avariciousness of Tacoma and the tenacity with which their millionaire senator hung on to the President. But all local competitions dwindle out of sight when the East is talked about. They are one in their sense of superiority to it and they take a special delight in referring to it as the "remote" East. Yet scratch them a little and you will find a hidden fondness for the old oaken buckets of New England, or for the prairies of Michigan and Missouri. There was one young woman in Oakland to whom my heart went out because, in the midst of the fragrance and beauty of that charming city, she yet confessed that she was hungry to walk across Boston Common in the teeth of the wintry wind, and look up through the bare trees to the State House. But most of your Western friends want you to enthuse as much as they do, and now and then you really have to take them down a bit by telling them

that the three Pacific coast states will have to gain several hundred thousand inhabitants before they are as populous as New York city today.

Nevertheless, the Easterner secretly feels all the time that his ebullient Western companion is not far from right as respects the ultimate part of the far West in the life of the country. It has such tremendous resources in timber, mines, farms and grazing lands. Opportunities for gaining wealth, though perhaps not so accessible to the rank and file as ten years ago, are still many. Work is plentiful and wages high. Men in the mines and in lumber camps get all the way from \$3.00 to \$6.00 a day and even then it is difficult to get enough good workmen. Labor Unions are quite

as active and even more dictatorial than in the East. Said a college president who was showing me about his campus, pointing to one building, "This was delayed six months on account of labor troubles, and that," pointing to another, "a year." But if industrial relations can be satisfactorily harmonized, the further development of this belt is sure to be swift and amazing.

There is one thing more, particularly with respect to the Pacific northwest, that fires the imagination. It is its closeness to Alaska and the Orient. One feels at San Francisco as he sees an army transport sail for Manila loaded down with soldiers, and at Seattle as he witnesses the coming and going of steamers bound for Nome and for China and Japan, as

he visits the Bremerton Navy Yard—now through the firmness of the Government happily freed from saloons—and discerns the growing importance of that naval station, as he learns something of James J. Hill's scheme for making the Puget Sound region a great manufacturing center, that this section is on the eve of great expansion. The Orient is so comparatively near that you can only fancy what may be fifty years hence. But one thing is certain—it will be loyal to the country as a whole. It takes the expansion policy straight. It adores Roosevelt and the only criticism of him I heard in my seven thousand, five hundred miles journey was from a small boy who lamented because he was not as handsome as his pictures represent him.

The Church and the Theater

A Study of the Average Performance and its Patrons. The Possibilities of Reformation

BY REV. A. B. CHRISTY, PROVIDENCE, R. I.

[The writer of this article as a representative of the Anti-Saloon League and a champion of public order and decency has had to face corrupting influences that emanate from the stage. In order better to equip himself for his task he has informed himself through careful investigation as to its exact nature. At our request he now shares this knowledge with our readers.—EDITORS.]

The dramatic instinct is born in us. Every child delights in "making believe" and seeks these games and stories that imitate something. Our great writers and speakers appeal to this dramatic craving. For many centuries the Christian Church made use of the spectacular drama to inculcate its truths. We recognize the dramatic style of the Revelation of John and of Pilgrim's Progress. Church entertainments of today are often in the form of theatrical exhibitions. Church members and their worldly-minded neighbors share this craving for amusement.

THE GROWTH OF THE VAUDEVILLE

The average theater today seeks to make people laugh. As one manager said to me, "If I don't give the people something to laugh at they won't come and I'll have to close up." Tragedy must be lightened with comedy. Shakespeare must give place to vaudeville. Pure drama and melodrama are no longer popular. The crowds attend the gaudy and the suggestive performances of the "variety" shows. The vaudeville stage presents a burlesque of all tragedy, of all passions, of all the relations that exist among men, but especially of the infidelities and jealousies of married life and of the experiences of depraved men and women. Its advertisements promise "one continuous laugh." The cheap vaudeville differs from the "polite" vaudeville only in the degree of vulgarity and open obscenity of speech and action. The same jokes and situations and songs are to be found in all grades.

WHO PATRONIZE THESE PLACES

As the agent of the Temperance League I have faced the congregations of the Providence churches for three years and may say positively that in the cheap theater not more than two per cent. of

the audiences can be classed as "church people." Where smoking is allowed and only men expected to attend, we find many boys from high schools and youth from college as well as the kind of youth known as "toughs." At times these youth will form one-fifth of the attendants. The rest will be men from every walk of life. In "polite" vaudeville the larger part of the audience is composed of young men and their lady friends. Family parties or groups of friends who have made up a theater party are often seen. The major part of such an audience is under thirty years of age. So-called "society people" predominate.

THE NATURE OF THE ENTERTAINMENT

Unlike the regular plays that have a plot and several acts, vaudeville mingles dances, acrobatic feats, instrumental and vocal selections and dialogue parts. A syndicate controls a circuit of thirty or more theaters and sends a new troop each week to each theater. These give performances afternoon and evening, or twelve repetitions of the identical words and actions each week as they go their rounds.

In the cheap places young women of pretty face and buxom form sally forth to show their physical beauties in changing dress (and undress), and with song and dance display their activity (and their persons) in more or less wanton fashion. The dialogue parts are usually carried on by men in grotesque costumes representing Jews or Irishmen, sometimes by a man and a woman in ordinary dress. Their language is a mixture of punning and questionable jokes with double meaning. More ambitious parts imitate the drama and often employ the whole company. The theme is usually the adultery or the compromising situations of husband or wife, or the experiences of abandoned women with country simpletons. The soloists begin with decent songs but as they are recalled their verses become more suggestive until they give something obscene enough to call forth shouts and catcalls from the gallery.

The program includes some fine exhibition of athletics, or performance on musical instruments, and a patriotic or pa-

thetic song, perhaps illustrated with stereopticon pictures, or a series of views of travel or of a drama by the vitascope. The constant change of parts and the dash and abandon of the performers keep the mind alert for three hours of amusement. The interjection of the comic and obscene is constantly expected and hailed with vigorous applause by the spectators. The actors are thus incited to put as much of this unclean element into their "stage business" as they can. The different troops have established reputations for these features and when a recent company was billed for Providence it was popularly said to be "the hottest thing that came to the city."

WHAT SHOULD BE THE ATTITUDE OF CHRISTIANS

I know of church members who keep the same seats in the theater for regular attendance at both high class vaudeville and the drama. It does not seem easy to reconcile one's conception of an earnest Christian with the man who can spend more money for theater tickets (where he is to hear some things that ridicule his faith and listen to jokes or songs that are unclean or sacrilegious) than he is willing to contribute toward the church to which he belongs.

The more I go the stronger the repulsion I have felt and the greater the effort of will to force me to attend since the oft-repeated jokes and songs and groupings that are common to all the troops must be endured.

If no other motive operated it would seem that an earnest Christian would refuse to spend so much time and money in ways that cannot satisfy the soul. Add to that the disinclination to listen to things that will cause a blush or excite disgust or shock the moral sense and I wonder at the attendance of any church member. I have frequently seen ladies leave abruptly after some utterance on the stage, and from the expression on their faces I believe that they were going because offended by the words they had heard. Within a week a prominent business man of Providence has told me of two experiences which he has had with

some of his lady friends who had been visiting him and who were taken to the theater as a natural entertainment. He said that they were polite in their expressions of appreciation of his well-meant kindness, but after he had left the room they expressed their minds forcibly to his wife concerning their shame and confusion at being obliged to listen to and view some of the things in the performances.

It would not be proper to condemn all theaters nor all performances, but the Christian ought to be able to find amusement and enjoyment that would not be tainted with the unworthy and improper features that are liable to be met at the average theater. The so-called "problem" plays, just now having a great run in the best houses, are simply the concrete physical exhibition of the realistic novels. It may be possible to read the novel in the privacy of the home and escape any contamination of mind or morals, because the imagination is not equal to the task of making the scenes real. But the flesh and blood sinners on the stage are able to make one feel that he has known the real facts and been a confidant of the sinner. His own mind is lowered in tone. I asked some college boys if the fact that a young lady could sit beside them and witness and hear such things with approval made them feel warranted in thinking that she would not resent any liberties they might take with her. They replied emphatically that they did feel so. Will Christian parents encourage their sons and daughters to

subject themselves to such possible familiarity with unclean impulses? It is easy to say, "Evil to him who evil thinks," but it is too true that there are many who do "think evil."

Regular patrons make vigorous protest against such criticisms as I have offered and assert that they do not notice the objectionable things of which so much is made. The managers assure me earnestly that if I will only come steadily I will not keep my prejudices and the things of which I complain will cease to be offensive to me. Distrusting my own judgment I have taken at different times a dozen Christian men with me who had not seen the theater. They were as indignant as I had been and spoke about features that had awakened my early protest, but to which familiarity had so blunted my perception that I was no longer disturbed by them.

Contrasting these experiences the words of Pope recur frequently:

Vice is a monster of such frightful mien,
As to be hated needs but to be seen.
Yet seen too oft, familiar with her face
We first endure, then pity, then embrace.

CAN LAWS BE ENFORCED THAT WILL PURIFY THE THEATER

If those who attend the plays would make a practice of sending a polite protest to the manager when a word or gesture or act is distasteful or offensive there would be little need for laws in most cases. The desire to have a "clean show" is general, and such notes would be acted on. But there are not many

who would write or speak to the management. The governor of the state told me that he felt shocked at a sacrilegious song in one of the first-class theaters of Providence, but he said nothing himself though he commended me for having it cut from the program during the rest of that week.

Theaters patronized wholly or chiefly by men ought to be suppressed if the Christian Church has any influence in preserving the morality of its youth. Especially is this true when such places are in a college town. The revelations of immorality made to me by hotel keepers and college boys concerning the relations of such actresses to the youth of town and college convince me that the most drastic methods for the suppression of such low-class theaters would be a public benefit.

An effort should be made in every city to secure positive orders from the authorities who grant licenses to the theater forbidding any profane words on the stage, and also forbidding any song, joke or act that ridicules, or parodies, or discredits the customs or language that is held to be sacred by the Christian churches.

Yet when I am asked how to best check the evils that attend the theater I am reminded of the old conundrum, "What part of an egg would you use when it is beginning to be bad?" I can see how the worldly mind can find much enjoyment and recreation in some theaters, but I am sure that the Christian ought to be able to find helpful fun and delightful entertainment without patronizing the theater as it is today.

The Pastor at the Brakes

By Amos R. Wells

It is sometimes necessary for the pastor to use the brakes upon his Christian Endeavor Society. It is important that he should know not only when it should be done, but when it should not be done. It is even more important that he should know just how to do it.

The pastor has the right to use the brakes in his Endeavor Society. His authority is expressly recognized in the constitution of his society; or if it is not, it should be. If the constitution of the local society has been changed in this particular from the Model Constitution suggested by the United Society, it should be changed back again. Whatever authority the pastor can properly and wisely exercise over any branch of the church work, as, for instance, over the Sunday school or the Ladies' Aid Society, he may properly and wisely exercise over the Endeavorers. He should exercise it as a matter of course. He should not stop to prove that he has the authority. He should simply use it.

But it is seldom indeed that it is necessary for the pastor to put on the brakes. Most necessities of the kind would never occur if the pastor looked far enough into the future to remove the causes of trouble before they grew into difficulties at all. Teach the Endeavorers to put the larger interests of the church before the less important interests of their society. This is to be done chiefly by insisting all the time that the Endeavor Society shall be what it was intended to be—merely the training school for the church, merely the stepping-stone toward full church activity, and never an end in itself.

In certain matters the society should never move without the pastor's consent. They should never ask a speaker to address them

without getting his approval of the man. When calls for contributions to this cause or another come to them, they should always submit them to the pastor, that he may judge whether they are worthy to interfere with the important calls from the denominational boards. No important change should be made in the constitution without his favorable verdict. No member should be dropped from the roll without his advice, and generally no member should be added, and no member transferred from the associate to the active list, until he has passed upon it as wise. No change should be made in the regular time of Endeavor meetings and socials without consultation with him to see whether the change would interfere with any other church meeting, and whether, on the whole, he deems it wise. These are the points that occur to me as being most likely to cause trouble, and as being most suitably controlled by the pastor.

All the important plans of the society, however, should be laid before him before they are determined upon. This is not to put the society into fetters, but to establish the familiar relation that ought to exist between these young workers and the head worker. They should run to him with their new designs as naturally and instinctively as children run to father or mother with their plans. Sympathy is the real basis of authority, and if the relation of sympathetic brotherhood is once established between pastor and young people, the alliance in labors that I have described is none too close, nor will it in the least chafe.

The pastor's authority should rarely be exercised openly, but generally through the Christian Endeavor officers, the president, the executive committee, or the lookout com-

mittee. It is the lookout committee, for example, that drops unfaithful members, and it is not the pastor. Few know that it must always be with the pastor's approval. It is the executive committee that has passed upon some unfit application for a contribution and rejected it. Few know that it was rejected because of reasons given by the pastor. It is the president that quietly gives the facts that render it decidedly unwise to invite a certain man to address the society, and few know that he got those facts from the pastor. The pastor is the power, and, so far as possible, he is the power behind the throne.

The pastor should remember that generally the best way to correct a fault is to build up the opposite virtue. Cliques are working mischief among the young folks? Get the social committee to hold district socials that will include every one in a certain geographical stretch. There is too little thought of the church? Form a class in which the Endeavorers will study denominational history. They are careless about the church prayer meeting? Get the prayer meeting committee to arrange that a certain section of the society will take some part, each week, in the church prayer meeting. This is working by indirection? No; it is straightforward driving away of a bad thing by pushing it before a good thing.

Distinguish between essentials and non-essentials; it is not so necessary to remove a freckle as a cancer. Love young people, and let them know that you love them. Be patient with them, and remember when you were young. And if you have this feeling toward them, you may put on the brakes when you please; indeed, you may do anything with them, and they will love you and do your will.

Home Missions West and East

[By Rev. Amos Judson Bailey]

[The writer of this article has been a home missionary pastor in the West, and also a superintendent of home missions on the Pacific coast. He is now the pastor of a home missionary church in New England. He is therefore able, through many years of observation and experience, to make the comparisons which follow as to the needs of the different sections for missionary work.—EDITORS.]

Like "the star of empire" and like the thrifty sons and daughters of New England, home missionary sentiment and enthusiasm have "gone West." The romance of home missions is on the frontier. But the tragedy of neglect is in communities in the East depleted by the rush of the ambitious to greener and more responsive fields.

The East has its own problem of home missions. In the newer regions of the West the great work has been, and is, to organize churches, and to gather the newly coming Christians into them. But in the older states the problem is to save from extinction those churches which in the past have enriched the world by their faith and good works. It is an easy thing to say, if these churches are dying, "let them die." If the people are moving away there can be no need of using home missionary money to support pastors whose audiences are vanishing, whether they are going West or going to the grave. But these churches still have a mission. And what they need now is help to readjust themselves to the changed conditions which have overtaken them. They did not foresee these changes, or seeing, did not prepare themselves sufficiently to meet them. They need, what great factories need when their old machinery is replaced with new, a readapting to their work. And for this they need home missionary money.

The problem of home missions in the East is even more difficult, as it is also more imperative, than appears on the surface. Around many of the churches are communities of half a dozen or more families which by processes working slowly but surely to that end have become completely isolated from church influences. In many cases the children are growing up in ignorance of spiritual influences and impressions except as they receive them at second hand in their contact with a Christian civilization. Ordinary home missionary methods will not reach such communities. Once the people went long distances to attend church. Now they stay at home. But it is useless to suggest that these people could attend church now if they wished to do so, and so dismiss the subject as if that were an end of responsibility and privilege. The saddest fact is that they do not so desire.

But even if they were disposed to attend church, as things are now the difficulties are so great that it would require a good deal of Christian courage to bring it about. The methods of work in the home and on the farm are different from those of half a century ago. Habits have changed. Families have become strangers to each other. There are no social ties to draw them together, but there are social barriers to keep them apart. However considered, the un-

known fact appears that there are hundreds of communities too small to support pastors if the people were all Christians, and so situated that they cannot enjoy church privileges in the churches of their vicinage. And in very many cases the method of "yoking," so helpful where it can be applied, is not practicable. Any careful study of the problem will bring one to the conclusion that if the people of such communities are to be evangelized the gospel must be preached to them from house to house. The missionary must go to them, and that too with a special message for each family. He cannot gather an audience even in the little schoolhouse at their very doors until by personal visitation he has created an appetite for the things of the kingdom. And in doing such work no minister can stand on a "call" which offers to him the luxuries of a professional life. His call is to service, and God will show him how great things he must suffer. He may become proficient as a "fisher of men" and win many; but in such service he cannot become famous as a pulpit orator.

There is at present much greater need of increasing the home missionary work in the East than in the West. Neglect will be more disastrous in the East than in the West. A growing child needs care; but the care of the sick is imperative. If the work in the East is as the care of the sick, even so it is remunerative. If it is done according to methods suited to existing conditions the judicious expenditure of money and missionary force will bring as large returns in the East as in the West. Delay will add to the difficulty and the expense of the work. Now is the time to reclaim these waste places, and home missionary societies have a responsibility to see that the work is done, and done at once.

Nowhere is there less hope that the people will seek their own salvation by asking to have something done for them in the way of church work; but nowhere is there better material of which to make Christians than is to be found in these same neglected communities of New England. Nowhere is it more evident that to be without God is to be without hope in this world; yet nowhere do people respond more quickly and more generously to the touch of goodness, or show themselves more friendly to kinship with the divine nature.

Even philanthropy would give to these people the blessings of Christianity, because they have so little else to enlarge their lives. Much more than should Christianity give to them the gospel. Being Christians, their lives are easily enlarged in the best way, for there is so much room for the unhindered growth of all the Christian virtues. These people are worth saving, and these neglected retreats make delightful homes for the heavenly-minded. The duty is plain, the reward is sure.

Those who have suffered much are like those who know many languages: they have learned to understand and be understood by all.—*Madame Swetchine.*

Closet and Altar

SHINING AT HOME

Put on therefore as God's elect, holy and beloved, a heart of compassion, kindness, humility, meekness, long-suffering; forbearing one another: . . . and above all things put on love, which is the bond of perfectness.

A candle that won't shine in one room is very unlikely to shine in another. If you do not shine at home, if your mother and father, your sister and brother, if the very cat and dog in the house are not better and happier for your being a Christian, it is a question whether you really are one.—*J. Hudson Taylor.*

No mock piety, no sanctimony of phrase or longitude of face on Sundays will suffice. You must live in the light of God and hold such a spirit in exercise as you wish to see translated into your children.—*Horace Bushnell.*

Where burns the fireside brightest,
Cheering the social breast?
Where beats the fond heart lightest,
Its humble hopes possess?
Where is the hour of sadness
With meek-eyed patience borne?
Worth more than those of gladness
Which mirth's gay cheeks adorn.
Pleasure is marked by fleetness
To those who ever roam;
While grief itself has sweetness,
At home—sweet home!

Does pure religion charm thee
Far more than aught below?
Wouldst thou that she should arm thee
Against the hour of woe?
Her dwelling is not only
In temples built for prayer;
For home itself is lonely,
Unless her smiles be there;
Wherever we may wander,
'Tis all in vain we roam,
If worshipless her altar
At home—sweet home.

—*Bernard Barton.*

For it is great folly to heap up much wealth for our children and not to take care concerning the children for whom we get it. It is as if a man should take more care about his shoe than about his foot.—*Jeremy Taylor.*

All my happiness I owe to the central effort that my father and mother made to make home the happiest place on earth.—*Edward Everett Hale.*

In love cover all things, hope in all things and endure all things, . . . not some, not many things only, not most, but absolutely all things. . . . Call nothing intolerable; never say of anything, "It is not to be borne." Love is proof against all. Love triumphs over all.—*John Wesley.*

Almighty and most merciful Father, who hast given us a new commandment that we should love one another, give us also grace that we may fulfill it. Make us gentle, courteous, and forbearing. Direct our lives, so that we may look each to the good of others in word and deed. And hallow all our friendships by the blessing of Thy Spirit for His sake, who loved us and gave Himself for us, Jesus Christ, our Lord. Amen.

Henry Ward Beecher—An Estimate*

By Rev. George A. Gordon, D. D.

Henry Ward Beecher was the greatest preacher for the people that our order has produced. In my judgment he was the greatest preacher for the people that America has produced. He was not a theologian like Park; he was not a scholar and rhetorician like Storrs; he was not a profound original mind like Bushnell; but in his own distinctive excellence he was immeasurably beyond them.

Educated in his father's house, in college and in early associations in the formal doctrines and nice distinctions of New England theology, he was well fitted to discern in the service of the church the limitations of his inherited belief. In his day the material did not exist for the reconstruction of theology. Intuitions and emotions, the witness of the great instincts of the soul and the experiences of the heart are what one finds in Beecher. One is sometimes disappointed not to find in him the modern view in its integrity. But to condemn him for this failure would be an unjust judgment. He was among the first in our order to reject the New England Calvinism. He did not put a new scheme in the place of the rejected scheme. For that the time was not ripe; for that service Beecher had not the power. He had a glorious vision of the God and Father of the Lord Jesus Christ. He knew sonhood in his own nature; he was a true son. He knew fatherhood as few have ever known it. He had a great nature, and guided by the humanity of Christ he sought God through his whole manhood. Here is the source of his doctrine. Christianity is the revelation of God through the divine humanity of Jesus; and Beecher took his own great human soul and reached through the divine humanity of his Master to the eternal humanity of the God and Father of men.

Beecher's teaching was the surprise of the nation in its richness, in its simplicity, in its fascination, and in its amazing vitality; and

*From Address before American Congregational Association, Boston, May 25, 1903.

when we think of it as pervaded by the widest play of emotion, as filled by a voice of wondrous compass, melody and intelligence, as presented by a genius for natural expression absolutely unequalled, and by a personality of heroic vigor and charm, we can imagine how his name became over the whole land a household word. When we add to all this that he was one of the earliest and bravest of the anti-slavery orators; that he had a genius unsurpassed in any preacher for the moral appreciation of political life; that the honor of his country was as close to him as that of his own home, and that the supreme single service of his career was the revolution of opinion which he created in Great Britain in favor of the North in the great civil conflict—a revolution of opinion accomplished in the face of almost impossible opposition, a revolution begun and carried forward by his indomitable courage before howling mobs, a courage that could not be intimidated, that could not be exhausted, that could not be betrayed into ill-temper, that clothed itself in genial humor, in withering irony, in silencing disclosures of the hollowness and hypocrisy of Great Britain's friendship for the South, that wrought by infinite tact and infinite patience, by every form of eloquence from the play of the conversational note to the rolling thunders of impassioned declamation, and by as splendid an exhibition of the power of speech over popular and maddened assemblies as was ever witnessed in the annals of mankind, it is small wonder that this man became the hero, the idol, of the American people.

If the shadow of shame had not fallen upon him, if his good name had not been clouded by a vast and subtle slander, if his sun had gone down clear and full after the glorious brightness of the day, instead of blazing a path through storms and thunder clouds, there would have been no name in the annals of the American pulpit to put in comparison with that of Henry Ward Beecher. It is with

inexpressible thankfulness that all good people behold the vast shadow that once rested upon him lifting, and we may hope that his great soul may yet come forth clear as the sun, fair as the moon, and for all the hosts of wicked men, terrible as an army with banners. What could Benjamin do when the cup was found in his sack? Could he prove that he was not a thief? Could he do other than await the revelation and vindication that time and the truth of things would surely bring? Such, in my judgment, was Beecher's case. The cup found in his sack had been put there by malign men. The evidence against him was manufactured, lied into existence by word and deed. What could he do; what could any man do but confront and defy it, and abide the righteous revelations of time?

Beecher's eloquence was of orchestral variety and fullness. He spoke with the inevitableness and ease of nature. He could storm and thunder, and he could utter in the lowest and sweetest notes the infinite compassions. Not his indignation, although that was grand; not his humor, although that was without guile; not his didactic address, although that was surpassingly clear; not his great enthusiasm, although that was instinct with high contagion; but his pathos, his deep-hearted sympathy, his wondrous tenderness, the incomparable way in which he carried the wounded spirit back into the divine consolation was his supreme power. He could comfort men with a marvelous range of sympathy, he could comfort a continent—as when Abraham Lincoln fell—from his own great heart. And when in this human orchestra the rolling of the drum ceased, and the blast of the cornet was suspended, and the gay music of the violin was held up, and the soft notes of the solitary flute floated, as from heaven, into the soul of the congregation, one can imagine, but cannot describe, the magic, the mystery of this man's speech.

In and Around New York

The Gospel under Canvas

Indications now are that more tent services will be held in Manhattan and Brooklyn this summer than in any previous season. In Brooklyn a number of churches, irrespective of denomination, will co-operate with the City Mission and Tract Society, and two sites for tents have been selected. The Brooklyn Presbytery has appointed a committee to have charge of a Presbyterian tent, which, like last season's, will be moved every two weeks, so that many sections will be covered during the season. As in previous years, a tent will be at Broadway and Fifty-sixth Street, Manhattan, but this season it will be in charge of Rev. G. W. Macpherson, a Baptist evangelist and a new comer in New York. It is supported by voluntary contributions and its work is interdenominational.

Conferring with Its New Recruits

Following its custom of the last six years, the Presbyterian Foreign Mission Board has been holding a week's conference with its missionaries under appointment. The number is fifty-seven this year, of whom twenty-seven are women, nineteen ordained ministers, two male physicians and five women physicians. Sessions of the conference were held every morning from 10 to 12:30, and the various relations of the missionary were discussed, such as The Missionary and the Board, The Missionary and the Church, The Missionary as Others See Him, The Missionary and the People and The Missionary at Work. Afternoons were given to receptions

and trips around New York. An unusual event of the week was a reception given the missionaries last Monday evening by the Presbyterian Union at one of the leading hotels.

A Thriving Institution

Columbia University graduated last week 854 students, conferred honorary degrees on Governor Odell, Peter Cooper Hewitt, Dr. G. A. Gordon, Ambassador Jusserand, President Draper of the University of Illinois, and announced gifts of \$500,000. Of the last named \$300,000 is for the building of a dormitory, \$100,000 for the Columbia Law School and \$100,000 for the College of Physicians and Surgeons. Trustees have decided to take title to South Field, a large plot on Morningside Heights adjoining the university grounds on the south, on Oct. 1, next. An option is held on this property and \$2,000,000 will be needed to secure possession. This amount is asked for and President Butler says that the trustees are so sure of the support of well-to-do New York people that they have gone ahead with the arrangements for purchase. C. N. A.

Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, JUNE 12

Mrs. Theodora Crosby Bliss presided, and read selections from 2 Cor. 4 and 5.

The missionaries at Bitlis and Van were reported. The Misses Ely and Mrs. Cole, who went out in 1868, the very year the Woman's Board was organized, are still at their posts. Mrs. Reynolds, too, who went one year

later, could not well be spared from the duties which make her days full. Of the subsequent recruits, Miss Grace Knapp is now in this country, trying, in the air of Colorado under her mother's wing, to regain health and strength. Mrs. Usher, Miss McLaren and Mrs. Underwood are doing their part.

Mrs. Reynolds says, "This orphan work is like a mother's, never for a moment a let-up and with such a family of daughters there is always something special, a wedding, a death, severe sickness, discipline or fifty other things." Van has been privileged in a visit from Mr. Campbell, an evangelist, who spent several weeks there, working in the schools and conversing with individuals.

Miss Mary Ely writes of the Bitlis Mt. Holyoke School, where the teaching force has been strengthened by the addition of two of last year's graduates. Each of the sisters has visited out-stations, finding much to do and considerable to encourage.

Mrs. Schneider spoke of the sudden death of Mrs. Haskell at Salonica under the trying circumstances which attended it.

Although this was the last Friday meeting for the summer, it was urged that there would really be no vacation in the work. In some quarters a special summer effort will be made and plans are already forming for the autumn, including the annual meeting of the Woman's Board in New Haven in November.

Provident people are like performers who have a net spread under them, and who know that if the worst comes to the worst they will fall into a safe place.—W. Robertson Nicoll.

The Home and Its Outlook

Prayer at Sea

BY CLINTON SCOLLARD

Lord of the mighty deep,
Keep guard above our sleep!
Hover anigh to bless
Our utter helplessness—
We whom the waves might overwhelm,
Smiting both hull and helm,
We whom the winds might cast
Down to the sea-caves vast!

Lord of the mighty deep,
Lest that our loved ones weep,
Be thou our pilot, be
The soother of the sea,
So that our bourn be won
Safe under stars and sun,
And shall all praise be thine,
Lord of the boundless brine!

The Revival of Handicraft

BY ELLEN G. STARR, HULL HOUSE,
CHICAGO

We are fortunate to be able to give our readers an article on this subject from such an authority as Miss Starr, schoolmate and lifelong friend of Jane Addams and associate founder of Hull House. She has the artistic temperament to a marked degree, and its practical bent towards Arts and Crafts has been a decided factor in all that Hull House has done in that line. Her present specialty, book binding of a very rare and beautiful order, was studied abroad in the Kelmscott School. Chicago has long known her name as an enthusiastic expounder of the Arts and Crafts movement.

There are two claims to be considered in determining the real and essential value of any piece of workmanship; the claims of the maker, that he shall make something worth making; of the owner that he shall own something worth owning. In view of this fundamental principle of an ideal social life, it is a matter for sincere congratulation that a new era of handicraft seems to be opening and the cheap and shabby machine work has passed its meridian of favor.

CHEAP BOOKS CONDEMNED

Why, we are beginning to ask, make furniture, clothes, books, cheaper—cheaper and less and less durable and excellent? Why should a book be printed, "bound" and sold in a department store for nine cents? Why even for fifteen? The paper must of necessity be bad, the type bad, the printing bad. In regard to house appointments, apparel, and ornament, we must admit (however we may fall below our own standard in practice), that few and good things are preferable to many and shabbily made ones. In regard to books, the point might be contested on the ground that the importance of diffusing thought as rapidly as possible takes precedence of all other considerations. But even in this case the baneful influence of shabby work must in part off-set the assumed incessant gain from new ideas. So that it may be reasonably maintained that a thoughtful man, possessed, by some effort, of relatively few good books, which are prized therefore, is not necessarily in worse case than the owner of many books superficially written, vulgarly printed and carelessly read.

It is well to consider thoughtfully the effect of constant association with the vulgar objects by which we are daily surrounded, into whose creation no inventive faculty of high order has gone, or any faculties but sordid ones. Is it not to make all handiwork unvenerable, common and profane—handiwork, which should be a sort of sacred symbol of life, an expression of the real and essential existence of the workman?

THE HANDS AGAIN IN FAVOR

There are indications that handicraft is coming back, partly by means of a reaction of taste on the part of those who own things, and partly by the entrance into the field of a new factor. The tendency, so long on the increase, to escape from handwork into any sort of clerical work is being offset by an opposite tendency to escape from mere critical and theoretical contact with life, or from idleness, into the actual making of some tangible thing. For many years we have witnessed the efforts of so-called "working people" to transfer themselves into the ranks of teachers, bookkeepers, stenographers. The desire is partly for gentility and partly for escape from the drudgery of work with the hands under such conditions as are open to them. The tendency back to handwork is on the part of those who are more or less free to experiment and feel the need of some healthy means of expression through manual effort. Both these reactions will be reinforced later, one hopes, by rebellion against mechanical slavery on the part of those who make things for a livelihood.

With the passing away of the common practice of handicraft and the usurping of its place by machines, there passed away also a choice school of training in the moral qualities of patience, humility and self-restraint; patience in overcoming the difficulties of the material wrought in, humility in accepting subordination to the higher arts, and self-restraint in forbearing to attempt to produce effects and resemblances which belong to the higher arts of painting and sculpture, but are not possible to be achieved in metal, wood, jeweled surfaces, or tooling upon leather.

GREAT ARTISTS AND THEIR CRAFTS

Almost all of the sculptors and many of the painters of the fifteenth century had the foundation of a craftsman's training. Ghiberti and Brunelleschi were goldsmiths. Donatello worked in stucco. Botticelli does not bear the name of his reasonable and sensible father, who, when his son "would take no pleasure in reading, writing or accounts," "turned him over to a gossip of his, who was a goldsmith and considered a very competent master of his art, to the intent that the boy might learn the same"; and the boy bears the name of the goldsmith; and rightly. Such decorative adjuncts as the charming wreaths of flowers and fruit which surround della Robbia's reliefs, or the delightful little animals wrought into the setting of Ghiberti's gates, the wonderful roses of Botticelli, done in the purely decorative manner of tapestry,

though adjuncts, are not accidents. They are true signs of the temper of the master.

APPLIED BRAINS

A mural painter of genius and experience said to a humble craftswoman, in discussing the subjects of design as applied to crafts in which the handling of the material is difficult and arduous:

"The very fact that your limitations are so severe and so absolute, necessitates that every part of the design be thoroughly thought out. It is that which makes them interesting. Most decorative design of to-day is merely 'wiggles.' I am always trying to make my pictures as interesting as tapestry. In the making of tapestry every stitch must be considered, and hence the artist thinks out patiently every inch of the design. Painting is too easy; so the average painter dabs on paint in a wasteful way, and looks only to the effect of the whole, refusing to consider the importance of each inch."

LITTLE GIRLS' SAMPLERS

This view was illuminating and suggestive of an import beyond its immediate bearing on design, for articles of handicraft. It recalls a conversation between one of the greatest of living craftsmen and the head of a celebrated school of handicraft. These two personages sat upon a table in the centre of a room hung round with specimens of beautiful embroidery, while one propounded and the other assented that the good times gone would never come back, and all be made right again with the hands' cunning until little girls again wrought samplers! Less of playing the piano by those who have no gift for it, and more of sampler work; that was the medicine offered by these two authorities for a world gone wrong in sophisticated philistinism! It was a playful proposition, indeed, but still, I am sure, expressed something heartfelt.

STIMULATING THE IMAGINATION

Following, almost *verbatim*, as I wrote it down while in progress, is part of a conversation with a practical craftsman, a young workman of twenty-one, with whom it is my privilege to be closely associated. We were discussing the relation of craftsman and artist, and in support of his belief that the arts, as well as the crafts, are the better for interdependence, he referred to the series of paintings by John W. Alexander in the Congressional Library at Washington, the *Evolution of the Book*.

"You can see that that man has been taught all his life just to draw the figure, and when he had to draw a chair, even, he can't think of one. He just draws a piece of his studio furniture and his bathroom for an interior. If the man had had a craft he would have been able to do some characteristic decorative detail to make the work interesting.

"The best one in the series is the one which didn't need much imagination in minor detail—the Egyptian one, where the pyramid sufficed for a background; but for the Indian one he couldn't think of any background. He might have made it so beautiful, with wild flowers and the

women weaving very decorative baskets, as they do. The poorest one of all is the monastery. It's so cold and dreary—a sort of beer-cellar—and even there they might have carved their casks! The most uninviting sort of place! He closed the windows even; he might have had little birds seen through the window. I don't see how a fellow like that—the very thing he was there for, to *decorate*—he ran away from it altogether.

"It's a great thing for the people that handicraft has this start. If people work on a certain thing, a book, or a chair, they begin to think of it in its relation. Afterwards when they think of a room, they picture it not only as a room but with things in it. They begin to reckon in every bit of it, instead of seeing it as an outline, and a dim outline at that. And if they think of *one thing* perfectly done, their observation becomes more intense, and seeing the thing as a whole they see every part of it more definitely."

BEAUTY IN OUR HOMES

The tendency yearly gains strength away from detached "art" toward that whose object is the adornment, in its more humble province, of the daily equipment of life—the furniture of our houses, books, dishes, personal ornaments; in its higher realm the stationary and permanent decorations of dwellings and public buildings. Many important changes will be involved in our present "civilization" if the "arts and crafts movement" carries us on to its logical and historic end in mural decoration, by tapestries and permanently fixed paintings. It is a movement toward cleanliness, civic order and comeliness.

The love of beauty is often more powerful than the sense of social obligation. While a rich manufacturer might not feel responsibility because his workmen or tenants live in an atmosphere of unconsumed coal smoke, he might be moved to consider the ruin of his tapestries and mural paintings. So long as he can create the smoke and then pack his "works of art" and remove them from its neighborhood, the smoke nuisance does not much coerce him. But it may, eventually, become necessary to protect frescoed palaces by using to the utmost the resources of good stoking and coal consuming and even by developing them further.

A Newly-Made Father

TO HIS FIRST BORN

After the first emotions aroused by your birth were stilled, the new fact of having a son which had slowly found place in my mind, began little by little to pervade my whole inner life and to mingle with all the events stored up in my memory.

The great event, then, had taken place. To the farthest recesses of my being—unknown and mysterious, like the heart of a wood where no chance-comer ever strays—a strange light shed over everything, showed that the news had passed that way.

At length we possessed him, this dear expected. The long months of his mother's patient seclusion, the sacrifice of movement and liberty, the doubts, the dejection, the solitude, the fear, were all forgotten. In the front rank of thought,

in the full radiance of happiness, the event stood forth with a triumphant intensity.

I attributed the merit of our happiness to the entire universe. I sent measureless gratitude upward to God. I took it kindly of the passers-by that I had a son. And suddenly I loved them all better than before, young and old, happy and miserable, whosoever went my way in the street. Why did they not seem to remark something extraordinary in my heart and face?—Reserve, no doubt, and friendly discretion.

And, as I strode about this great Paris in all directions, every man I met seemed a brave fellow. More than once, perched on top of some omnibus, I felt myself carried along by the strong swing of the horses as though across a dream. . . .

What a new outlook is opened upon the world by this title of father! A man draws nearer to his ancestors when he himself has a son, and he takes hold on humanity by a thousand new and sensitive tendrils, capable of revealing to him the secret of joys and sorrows of which hitherto he has had no suspicion.

Blessings on the hours of tenderness that I have consecrated to thee! If I had charged others to love thee in my place, a pure treasure would be wanting in my memory. To carry one's children one's self, even in the street; to play with them, tell them stories, give them personal care, watch their development—from every point of view, it is a good thing. The nation as well as the family depend upon this—that fathers be really fathers.—*Charles Wagner, in The Better Way.*

June

Before the green wheat turneth yellow,
Before green pears begin to mellow,
Before the green leaf reddeneth,
Before green grasses fade in death,
Before the green corn comes in ear,
Then is the keen time,
Then is the queen time,
Then is the green time of the year.

Before young thimble-berries thicken,
Before young grapes begin to quicken,
Before young robins flutter down,
Before young butternuts embrown,
Before young love has grown too dear,
Then are the long days,
Then are the song days,
Then are the young days of the year.

—*Ethelwyn Wetherald, in Tangled in Stars.*

Taking Care of Love

"One needs to be clever, as well as devoted, to love successfully," the Wanderer's Wife was fond of saying. "Love, particularly married love, is the most difficult of the fine arts. Love needs enormous taking care of—needs amusement, distraction and perpetual refreshment. . . .

"The first thing to remember in marriage is that, talking without cant, each one has other needs in life besides the other. These needs may be pleasures that the other cannot share, or they may be simple, innocent habits or personal methods, with which marriage so often disastrously and stupidly interferes—such as the need, say, of a silent hour alone, or of a solitary walk. The truest lovers must occasionally get on each other's

nerves—that is why a large house is wisest for love to live in, and why love in a cottage seldom succeeds.

"Then, while one of the true delights you marry for is that of doing things together, there are times when a certain impatience of this perpetual duality of all our actions is to be feared, and an irresistible restlessness to do something for and all by one's self—just as when one was a girl or boy—comes over us. For once not to have to share, for once not to have our little adventures companioned even by the most sympathetic companion! For once to be allowed to forget that there is such a being even as the best husband in the world!"—*Richard Le Gallienne, in Ainslee's.*

Seasonable Suggestions

A dolly book is a pretty gift appreciated by a June bride. It is made of two pieces of pasteboard covered deftly with embroidered linen and tied with ribbon.

Some one suggests that an admirable garnish is the giant Southern curled mustard seed. It is handsomer than parsley, and its mild agreeable flavor is acceptable also in mixed salads and in sandwiches.

Hot tea in large quantities is an excellent restorative for exhaustion due to exposure to sun. Headache and sunstroke may be prevented by the profuse perspiration which follows, whereas iced drinks derange the digestive organs.

The present popularity of shirring gives timeliness to the hint of a friendly seamstress. Use two needles, she says, running two rows together. This prevents much handling of the goods and is more rapid. The same method may be used with success in running a braid flat on a skirt.

People need to be reminded every year that fans must be used unselfishly. A draught cooling to the fanner may strike her neighbor's sensitive neck with a cold blast of air productive of grippe or neuralgia. There is a method of fanning which accomplishes the desired result without annoyance to others.

Summer outings will increase the number of lost children which are brought each day to police stations without any means of identification. An identification badge sewed on the clothing of every child when he goes out to play on city streets, or is taken into a crowd, would save a deal of anxiety on the part of parents and assist the policemen.

A London society of hygienists advocates the sun and air bath in place of the ocean dip as a tonic and rest to the system. The patient lies comfortably on the sand in a costume as light as a bathing suit, and afterwards has a brisk rub down, which process invigorates the tired body. This cure may be taken on a city roof as beneficially as by the seaside.

A writer in *What to Eat* suggests that the most conscientious member of the household be permanently engaged to prepare the spinach! Patient faithfulness is certainly required to examine and cleanse every leaf, which must be done to assure freedom from sand and slugs. We should add also that watchfulness is necessary in cooking or it will be overdone.

As the vacation season comes on, the prudent housekeeper will look over the trunks and bags, and see that they are all in good repair, and the keys and straps near at hand. There are few things more exasperating than to have a trunk discovered too weak to travel after it has been packed, or its key found to be a misfit as the expressman waits to take it downstairs. The best all-the-year-round place for a trunk key, by the way, is on a short, stout string fastening it by a slip-knot to the handle of its trunk.

For the Children

There's Nothing Like the Rose

The lily has an air,
And the snowdrop a grace,
And the sweet-pea a way,
And the heart's-ease a face—
Yet there's nothing like the rose
When she blows.

—Christina G. Rossetti.

Mrs. Partridge's Babies

(Legend of Lesbos)

BY ABBIE FARWELL BROWN

Long, long ago when the world was very young indeed, the Birds and Animals used to send their children to school; most likely to Mother Magpie's kindergarten. All the morning long the babies learned lessons which it was needful for them to know; and when the noon hour arrived their various mammamas came to the school bringing a lunch for the children. You can imagine how gladly they were received by the hungry little scholars.

One day Mrs. Partridge was very busy with her spring cleaning, and when the noontime came she could not leave her work to go to the school with her babies' lunch.

"Dear me," she said, looking out of the nest, "here it is noon, and the little Partridges will be so very hungry. But I really cannot leave home now. What shall I do? If only I could see some other mamma going that way."

She craned her neck and looked eagerly in every direction. And finally she spied Madame Tortoise plodding along towards the school, carrying the lunch for her little Turtlets on her back.

"Oho, neighbor, oho! Stop a minute!" cried Mrs. Partridge, waving a wing at Tortoise. "Are you going school-ward, as I think? Oh, dear Madame Tortoise, if you knew how busy I am today! I don't think any one was ever so busy as I am with my house cleaning. Will you do me a favor, please?"

The Tortoise sniffed. "Well, I am a busy woman myself," she said, "but I am willing to oblige a neighbor. What is it you wish, Marm?"

"O, thank you so much," cried the Partridge, who was a foolish female. "Dear Madame Tortoise, I shall never forget it. Now will you take this bunch of nice wiggly worms to my little ones for their lunch? I shall be so very grateful."

"Don't mention it," snapped the Tortoise, who was rather tired of hearing Mrs. Partridge's shrill thanks. "I'm perfectly willing to take the lunch, since I am going to the same place. But I don't know your babies. What do they look like, Marm?"

"O, that is easily told," cried Mrs. Partridge. "They are the most beautiful little creatures in the school. They are said greatly to resemble me. But you will have no trouble in recognizing them. When you come to the school just look around at all the children, and pick out the three most beautiful of all. Those are certain to be mine. Give them the wiggly worms, please, with my love. And O thank you, Madame Tortoise, so very much! Sometime I will do as much for you. So neighborly! Thank you."

"Don't mention it!" snapped the Tortoise again, very much bored by all this chatter.

She sniffed as she moved slowly along towards the school, with the second lunch carried carefully on her broad shell-back. "They are nice fat worms," she said.

Now when the Tortoise came to the school it was high noon, and all the children were waiting, open-mouthed, for their Mammamas and the lunches which they expected. Such rows and rows of wide, hungry mouths! Madame Tortoise moved slowly up and down and round and round, eyeing the various children who begged for the nice wiggly worms.

"H'm!" she said to herself, "hungry children seem to look considerably alike, and none of them are wondrously beautiful when their mouths are wide open greedily. I wonder which are Mrs. Partridge's children. She told me to give this lunch to the handsomest babies here. Well, I will; and if there is any mistake it will not be my fault. Hello! Here are my dear little Turtlets! Bless the babies, how pretty they are! Why, I declare, I never realized that they were so handsome. Certainly, they are the best-looking children in the school. Then I must give them Mrs. Partridge's luncheon, for so I promised. Yes, my little ones, here is your lunch which I brought for you. And when you have finished that, here is another, some nice, fat wiggly worms which Mother collected on the way, a prize for the handsomest children in the school."

So the little Turtlets fared wonderfully well that day: but the poor little Partridges went hungry, and had dreadful headaches, and went home "peeping" sadly to their silly mother. And Mrs. Partridge had no more sense than to be angry with Madame Tortoise, which I think was unfair, don't you? For the latter had only done as she was bidden by her silly and conceited neighbor.

But after that the Tortoise and the Partridge never spoke to each other, and their children would not play together at school.

To seek happiness is almost always to miss it. Always in the long run there is something higher, nearer and more commanding than our own happiness.—W. Robertson Nicoll.

A June Morning

The robins and blackbirds awoke me at dawn,
Out in the wet meadow beyond the green lawn.

For there they were holding a grand jubilee,
And no one had wakened to hear it but me.

The blue morning-glories were sprinkled with dew;
There were hundreds of spider webs wet with it, too.

And pussy-cat, out by the lilacs, I saw,
Was stopping to shake off the drops from her paw.

I dressed in the silence as still as a mouse,
And stole down the stairway and out of the house.

There, still in the dawning, the garden paths lay
Where yesterday evening we shouted at play.

By the borders of boxwood and under the trees
There was nothing astir but the birds and the bees.

"If all the wide world had been made just for me,"
I thought, "what a wonderful thing it would be."

—Katharine Pyle.

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The Conversation Corner

Forty-Two Dolls Going Abroad

WHO are they? Where are they bound? Who pays their expenses? What are they going to do when they get there? When are they coming back? O, how many ??? you young Why-whys can think up! But I will answer them in order. Their name is Fisk, and they are going to India, and the children of Fisk University, Tennessee, send them, and they are going as missionaries, and they are not coming back; they are going to live and do good in India all their lives long—if you know how long dolls' lives are! The following letter will tell you all about it:

Dear Mr. Martin: Some time ago I opened *The Congregationalist* to the Corner page [April 18] and read about the doll going to Labrador, and about the picture of the dolls dressed in Denver, Col., and sent to children in Turkey. That very day we had thronged the university parlors to see the forty-two dollies, to be sent to orphans in India, before they started on their long journey, each labeled with her name. The packing, which had just begun, was postponed, the minister with his camera was consulted, the dollies were arranged on a screen and the picture taken. They behaved beautifully, they did not want to chatter or to change places, not one of them even winked and they all looked pleasant! The first dozen were dressed by Miss B.'s circle of King's Daughters, composed of the younger girls; then the C. E. Society voted money to buy some more dolls and they were taken by any who wished, from college Seniors down. They all bear the last name of Fisk, but the other names include nearly everything. The girls enjoyed it so much; each doll was passed around, her costume admired, and comments made on the pretty material, the dainty hemstitching or the correct "dip" of the waist. They are now on the way to the "Alice Home," Sholapur, India, and perhaps some day you will hear of their arrival and reception.

Nashville, Tenn. K. M. M.

I hope we shall. How beautifully this shows that Christianity makes all nations of men of one blood—the Fisk University girls in Tennessee sending these white-faced dollies to the brown-faced children on the other side of the globe—dolls in Labrador, dolls in Turkey, dolls in India, all doing real missionary work "In His Name"! And now a Connecticut member writes:

I have been reading in the Corner about the "Blindies," and just this afternoon at a special meeting of the pastor's class, Miss Beach, a returned missionary, gave a lecture about the little Hindu children that she taught in India—isn't this a coincidence!

Yes—and we'll make another by printing these letters and showing these dollies just now, when the orphans in India are fresh in our minds; I feel sure that our "King David," who of course does not want dollies, will receive dollars enough through the Corner, so that he can stay for another year as the "sweet singer" of the Bombay school.

And here is another doll letter:

Dear Mr. Martin: In the Corner of April 18, the last thing you said was that "a N. H. girl beats Gladys in the number of her doll family." But I can beat both Gladys and Mar-

garet for I have twelve, besides twenty-three paper dolls; fifteen are dress and undress dolls, and each of them has as many as ten dresses. Now I am going to tell you a story, and it is a true one.

When Mr. Marsh, one of the Boston secretaries was here, he told me about his little niece, who when he asked her what she wanted him to bring her said, "a doll," and she had nine dolls already! He thought nine was enough for any little girl, and was surprised that I had fourteen; I haven't quite so many now, because I have given some away to little girls who hadn't any.

If it would not take up too much of your time, I wish you would tell me all about the missionary work, and what "D. F." means, if it is not a secret.

South Dennis, Mass.

MARGARET F.

If you had not mentioned giving away two dolls I should have asked you what was the use of having so many dolls (14 + 23), with so many dresses (10 × 37); better give away some more of them—you will enjoy the rest far better! What other missionary work do you wish to know about? You will know enough



about India now, and we had a full page about our Arctic mission not long ago.

O no, there is no secret about "D. F." He is the Despotie Foreman in the printing office, who tells me just how much I must put in and how much I must leave out, so as exactly to fill the Corner page. It would take up a good deal of my time to tell you all I know about D.F., but I will tell you this (confidentially), that when he is outside the office—in his camp at the shore, or his home in the suburbs—he is a fine fellow; we sat together the other night at that great meeting of the Library Association in Tremont Temple and enjoyed Dr. Gordon's noble discourse; he stayed to hear the Halleujah Chorus, when I had to run for my train.

P. S.—And now while reading proof of above, I have letters from Saratoga, with gift for "Blind David," and from Utah, asking if a Sunday school which sent its Children's Sunday offering last year to the Okayama orphans may send it this year to the "Blindies." Sure!

For the Old Folks

Way back in the early fifties, I was spending the winter with our grandfather, at the foot of one of the Great Hills in Camden, Me., near the Lincolnville Pond, I remember hearing my grandfather say, "Come, mother, let us sing *Devizes*." They sung it as published in the *American Vocalist*; the modern books have taken the turn at the end of the third line out of it, which spoils it for Auld Lang Syne. I recall a stanza, and perhaps some of the Old Folks can furnish the remainder of the hymn.

Our lips shall tell them to our sons,
And they again to theirs,
That generations yet unborn
May teach them to their heirs.

Newport, R. I.

G. A. P.

I am not quite old enough to remember the *American Vocalist*, nor can I find a copy in Boston, but I know your hymn very well—it is the 78th Psalm, "First Part, Common Meter," and you will find it in any edition of Dr. Watts's Psalms. The first stanza is:

Let children hear the mighty deeds,
Which God perform'd of old;
Which in our younger days we saw,
And which our fathers told.

It was very often used in church service in earlier times, and has been kept familiar to the present generation by being always sung at the annual alumni dinner in Cambridge. A neighbor of mine, who was a classmate of Senator Hoar and Professor Norton and who has probably attended nearly every Commencement since his graduation, tells me that the version sung there begins:

Give ear, ye children, to my law,
Devout attention lend;
Let the instruction of my mouth
Deep in your hearts descend.

He says that old Dr. Pierce of Brookline (Class of 1793) used always to lead the hymn, but in later days Mr. Sibley, the venerable librarian, used to do it. I think it is always sung to St. Martin's. Ask any Harvard man who attends the Commencement next week if the old graduates do not sing it with a will! I think you will find the above version in Jeremy Belknap's collection, and doubtless also in others.

... I wish you would agitate the matter of saving the old Hancock Tavern in Corn Court, soon to be torn down. It seems to me more interesting historically than the Park Street Church, about which so much is being said.

Newton Center, Mass.

D.

According to the remarkable paper read by Mr. McGlenen before the Genealogical Society the other day it seems conclusively proved that the "tavern" was not very ancient and positively had no part whatever in the Boston Tea Party—that is all a mistake. Look up the report in the *Transcript* of June 5. The little old meeting house in Salem so many pilgrims have reverently visited is now also pronounced a myth on the best authority. But we have Faneuil Hall and the Old South left—and we do not wish to believe lies, even if they are interesting!

Mr. Martin

The Literature of the Day

Leaders of British Thought

These are essays in biography,* in which one of the most scholarly and literary of British statesmen writes of men whom he himself has known in public life. They are not all statesmen, however, including among others, Green, the philosopher; and Green, the historian; Dean Stanley; Bowen, the teacher; Trollope, the novelist; Bishop Fraser and Robertson Smith.

The essays which will attract most attention are the first and the last of the book, in which Mr. Bryce deals with Disraeli and Gladstone, rivals in politics, and alike in affording a puzzle to their contemporaries by the contradictions of their nature. The attempt to account for the first is interesting, although hardly sympathetic. The sketch of Gladstone, in spite of its enthusiasm for his masterful powers, is singularly cold and even apologetic in tone. Indeed, the reader feels throughout the book that Mr. Bryce has not so much held himself back from enthusiasm as given expression to an unenthusiastic temperament. Yet the book holds attention by its clarity of view and the personal acquaintance which gives value to its judgments, and it is of great interest as a contribution to the history of the intellectual and especially the political life of the Victorian age.

Is London Evangelism a Failure

Mr. Booth and his five assistants have attempted, in this final summary of their study† of religious institutions and influences in London, the arrangement and co-ordination of a great mass of reports, personal inquiries and impressions and printed material covering the work of all denominations of Christians. It is not surprising that their work has been subjected to strenuous criticism. It seems at this distance as if they had undertaken an impossible task and carried it through to a foregone conclusion.

To all who believe that the triumph of Christianity depends upon the gospel as a transforming power which needs only to be applied to be universally triumphant, these studies of method and results are certainly disheartening. We have no choice, however, but to confess that the book is correct in its conclusion that Christianity has failed wholly to control and transform the life of our great cities. It has never accomplished any complete or universal reconstruction of society. So far as its direct and evident effects are concerned, Christendom is as much a reproach to those who look for the coming of the kingdom with observation as heathendom.

The compilers of this book have overlooked, however, in their tone of pessimism, the fact that this partial failure was foreseen by Christ himself; and that he repeatedly pictured a social state in which his kingdom would still be leaven rather than lump. No one will deny that there

should and might be better and more effective work in witnessing for Christ, but the real question is not whether Christianity has controlled society, but whether it has leavened it. London is the sink of the world as well as its crown. This book neither does nor can take account of the leavening effects of Christianity upon those who do not outwardly confess its influence. The real criticism upon the book is not that it is an inadequate account of a too unmanageable subject—that was inevitable in the nature of the case—but that it is written in a spirit which does not recognize the indirect and leavening effects of Christian effort as an achievement for Christ.

Incidentally the book affords glimpses of a maze of variant activities, not all of them wise and many of them too manifestly anxious and vexed by ill success and the problems of self-support. It repays study, both for what it suggests of heroic work and wise method, and for what it shows as errors to be avoided. It cannot fail to bring the reader into new sympathy with those who, in their various ways, are working toward the solution of the most difficult problem of the churches in one of the hardest fields.

MISSIONS

Fire and Sword in Shansi, by E. H. Edwards, M. B., C. M. pp. 325. Fleming H. Revell Co. \$1.50.

Dr. Edwards has been for twenty years a medical missionary in China, and only escaped the massacre because he was on furlough in England at the time. He hastened back to China and was among the first to return to the scattered Christians and the ruined stations of Shansi. He has gathered up the memorials of the martyrs, both native and foreign, and this handsome volume is evidently a labor of love. It is stimulating reading for Christians and bears abundant testimony to the courageous faithfulness of the Chinese Christians. It is well indexed and illustrated.

Lomal of Lenakel, by Frank H. L. Paton, B. D. pp. 336. Fleming H. Revell Co. \$1.50.

This is a larger book than its main title indicates, being, in fact, a history of the triumphs of the missionary enterprise in one of the New Hebrides under the leadership of a son of the beloved John G. Paton. Lomal is an interesting character, such a leader of his people, in fact, as we must always hope to find raised up where the gospel comes to a new people. Mr. Paton's account of the work is strikingly modest and enthusiastic, and gives us an admirable picture of the difficulties of war, persecution, superstition and ignorance which were overcome in the course of the work. It is good reading and deserves, though we fear it will hardly get, the attention of the critics of missions.

Mission Methods in Manchuria, by John Ross, D. D. pp. 249. F. H. Revell Co. \$1.00 net.

An account of the methods of the Presbyterian mission in Manchuria, which in less than thirty years has built up a church of more than 27,000 members, by an honored member of the mission. It contains testimony to the wisdom of the missionaries in what has become a field of unusual strategic importance among a sturdy and intelligent people, to the strength and faithfulness of the native members and to the growth of a genuine individuality in the Manchurian church. It has good illustrations and a map, but no index.

A Life for God in India, by Helen S. Dyer. pp. 191. Fleming H. Revell Co. \$1.00 net.

The life of one whom the *Bombay Guardian* called "the best known woman missionary in western India, and the best loved." She it was who made the appeal for Hindu women

in her well-known book, *The Wrongs of Indian Womanhood*. It was a life spent in service with noble reward of usefulness and loving friends. Mrs. Dyer has told the story in an interesting way.

Daughters of Darkness in Sunny India, by Beatrice M. Harband. pp. 302. F. H. Revell Co. \$1.00 net.

Good use of the constructive imagination in picturing the surroundings of mission work in South India and the life experiences of the Indian women of different faiths. The story is well sustained, and the book, in spite of minor faults of style, is to be commended for Sunday school libraries.

HISTORY

History of Western Europe, by Jas. Harvey Robinson. pp. 714. Ginn & Co. \$1.80.

A history of the most significant of the continents for a millennium and a half is one of the most difficult tasks a historian can propose to himself. Its problems of selection and proportion can only be solved by wide knowledge, stern self-suppression and definite aims. Professor Robinson has succeeded admirably, keeping in view the story of humanity rather than the chronicle of kings and battles. It is an introduction to the history of the development of European culture, and we can think of no book which within a reasonable compass will serve so admirable a purpose for study and reading in its field.

Texas, by Geo. P. Garrison. pp. 320. Houghton, Mifflin & Co. \$1.10 net.

A sketch of the history of Texas belonging in the American Commonwealths series. It covers the whole period in an interesting way and is fully indexed. The critical point of the history, the story of independence and annexation, with its heroic incidents of the siege of the Alamo and the victory at San Jacinto, is treated at length, and Mr. Garrison believes that a fair estimate of circumstances goes far to justify the war with Mexico which inevitably resulted. The final chapter is devoted to an account of the resources and attainments of the Texas of today.

The World and Its People. Book XI. The Story of the Philippines, by Adeline Knapp. pp. 295. Silver, Burdett & Co. 60 cents net.

A popular history of the Philippines intended as a reader for schools but likely to be of use to general readers in search of a short handbook on the islands. It is reasonably full and fair in its account of the Spanish occupation. The burning question of the friars is rather suggested than treated, but the author's opinion even here is clearly indicated. There are good maps and many pictures.

FICTION

The Adventures of Harry Revel, by A. T. Quiller-Couch. pp. 346. Chas. Scribner's Sons. \$1.50.

The high spirits and unfailing ingenuity with which this story is written make it unique in its class. It is rollicking adventure in which our interest is never allowed to flag. Harry is a founding who graduates from an apprenticeship to a most engaging chimney sweep, through a multitude of curious but delightful adventures, into the school of the British Army in Wellington's Peninsula campaign. There we leave him, with the author's hint that we may expect a continuation of his adventures. It is a jolly and enjoyable book.

The Kempton-Wace Letters. pp. 256. Macmillan Co. \$1.50.

This thoughtful book is really a philosophical dialogue about love put in the form of letters. On one side of the debate we have an idealist and poet who has loved tenderly, though in vain, and preserves confidence in the spiritual meanings of life and its manifestations. On the other side is a young man who has graduated through passion to a cool materialistic thought of the necessity of mating and the wisdom of stirpleculture. The sympathy of the author with the ideal view is evident, though he secures a strong statement of the argument for the other side. The judgment upon the debate is passed by the woman whom the defender of the lower view has deliberately and dispassionately asked to become his wife.

* *Studies in Contemporary Biography*, by James Bryce. pp. 487. Macmillan Co. \$3.00 net.

† *Life and Labour of the People in London: Religious Influences*, by Charles Booth and others. pp. 432. Macmillan Co. \$1.25.

A Girl of Ideas, by Annie Flint. pp. 349. Chas. Scribner's Sons. \$1.50.
A clever story of the career which a bright and original girl made for herself, and its unexpected happy ending.

The House on the Hudson, by Frances Powell. pp. 416. Chas. Scribner's Sons. \$1.50.
Power and crudity go together in the making of this story. It is full of incredible incidents—especially that the net could have been so easily woven about this self-sufficient and wide-awake, if slow-thinking, heroine. The interest really centers in a half-crazed and wholly willful old lady, rather than in the stupid and statuesque Athena. The reader will be reminded of Richardson's Pamela, but where Pamela wins by purely feminine qualities, Athena belongs to the ranks of the modern athletic girls and escapes—by one of the most original devices we have seen in recent fiction.

A Daughter of Thebes, by John D. Barry. pp. 347. L. C. Page & Co. \$1.50.
A more than ordinarily effective study of types of theatrical people. The heroine is an unusually attractive woman, and her sincerity is cleverly contrasted with numerous kinds of affectation and sham. A book that most people will enjoy reading.

The Annie Laurie Mine, by David N. Beach. pp. 397. Pilgrim Press. \$1.50.
Readers of *The Congregationalist* had this story before them in serial form. It is now published in an attractive volume with illustrations. The hearty commendations we have received concerning it assure us that it will have a wide circulation in this new form and will accomplish much of the good which is desired by its earnest and able author.

On the Mountain Division, by Kirk Parson. pp. 256. Eaton & Mains. \$1.00.
Tells the life of a young railroad man, none too skillfully, yet in a manner that somehow holds the attention throughout. The manly religious tone deserves special mention.

The Triumph of Life, by Wm. Farquhar Payson. pp. 425. Harper & Bros. \$1.50.
An overwrought tale, turgid with too abundant metaphor, in which is set forth the influence of two women over a young writer who has written one of those books of lofty idealism that you read about so much oftener than you see. One woman is the good influence and the other the bad, and it seems that the bad must triumph; but finally it is defeated. It is too hard reading for the popular fancy and too elementary for the profounder lovers of literature.

At the Time Appointed, by A. Maynard Barbours. pp. 371. J. B. Lippincott Co. \$1.50.
The scene is in the mining country of the West. For the mystery of the mining expert's lapsed memory after a railroad accident the author takes the reader into his confidence, but another, and underlying mystery runs through the book and is left to be unraveled at the end. There is a charming heroine and rather a melodramatic villain. The reader will follow the story with interest for the sake of the characters as well as for the satisfaction of curiosity in the outcome.

VERSE

Pipes of Pan, From the Green Book of the Bards, by Bliss Carman. pp. 137. L. C. Page & Co. \$1.00.
Mr. Carman's plan of publication by grouped verses gives us in this volume only songs of the woods and the wilderness. Here he is most at home and many of these verses have a haunting music for the lover of nature and make him feel with the poet that he is one with the life of the earth. There is a pagan element in it all, and Mr. Carman is too impatient of the traditional to save what is needed from what seems to him the wreck. Thereby he limits at once his field and his philosophy.

The Poems and Verses of Charles Dickens, collected and edited by F. G. Kitton. pp. 207. Harper & Bros. \$2.00 net.
Verse-writing was wholly incidental in the career of Dickens, and the only poem of his which has kept its hold on the public is *The Ivy Green*. Mr. Kitton has gathered all the poetical work, which, with judicious and interesting introductions, large print and lavish margins, makes a handsome book. Its interest is biographical rather than literary. It includes early work which Dickens would have been glad to suppress; it includes also his political squibs, contributions toward dra-

matic success for others and the child's hymn which is the best measure of his real thought of Christianity.

Semanoud, by H. Talbot Kummer. pp. 45. Richard G. Badger, Boston. \$1.00.
The mystical and sorrowful sides of life—longing and frustrated passion and the questions of the heart to the unanswering oracles of the world—find expression in these verses. The strongest is the title poem, which voices the ruling mood of the book, with a helpful detachment from the subjective point of view. With her equipment of culture, sense of melody and power of thought, Miss Kummer should give us the stronger and more cheerful work which this book promises.

Echoes from Erin, by Wm. Wescott Fink. pp. 188. G. F. Putnam's Sons. \$1.25 net.
Mr. Fink, not being a native, writes of the Emerald Isle like a lover. The Irish would complain, we fear, that it is the stage Irishman who is the subject of his song. But it is a pleasure here and in the general poems to come upon such genuine good spirits and to feel the sunshine of jollity shining without a cloud. The ballad of Little Tee Hee is a delightful bit of fun.

The Light of China, by I. W. Heysinger, M. D. pp. 165. Research Pub. Co., Philadelphia. \$1.25.

The translator has turned the sentences of the old Chinese philosopher into trippingly easy English rhyme and meter. He interprets Lao Tsz's root idea rather more theologically than most scholars. An explanatory preface, analytical index and vocabulary help to make the material of the book available to ordinary readers.

TEXT-BOOKS

Essentials in Ancient History, by Arthur M. Wolfson, Ph. D., and Prof. A. B. Hart, L.L. D., pp. 628. Am. Book Co. \$1.50.

This book aims to give the outline of the more important events in world history which may serve as a foundation for wider and more detailed study. There are many maps, and numerous illustrations from casts, coins, paintings and photographs. Each chapter closes with suggested references to modern authorities, and illustrative works of fiction or biography.

Accounting and Business Practice, by John H. Moore and George W. Miner. pp. 397. Ginn & Co. \$1.40.

In schools where a business course is given there is a growing demand for drill in practical bookkeeping and clerical work. The method employed by this text-book is planned to meet the need. Only a few necessary rules are given, and much space is devoted to explanations and illustrations of transactions. Aiding the text are blank ruled sheets, business forms, and school currency.

Teacher's Manual for use with Moore and Miner's Course in Accounting and Business Practice. pp. 118. Ginn & Co.

Stories of Humble Friends, by Katherine Pyle. pp. 197. Am. Book Co. 50 cents.
Interesting stories well illustrated, intended for the third reader grade in schools. Miss Pyle is clever both with pen and pencil.

Les Aventures du Dernier Abencerrage, by Chateaubriand, edited by J. D. Bruner, Ph. D. pp. 96. Am. Book Co. 30 cents.

Easy French, by Wm. B. Snow and Chas. P. Lebon. pp. 152. D. C. Heath & Co.

A reader for beginners with words, lists, exercises, etc., prepared by two instructors in the Boston English High School.

Picciola, by X. B. Saintine, edited by O. B. Super. pp. 222. D. C. Heath & Co.

The most popular of Saintine's novels, abridged and provided with helpful notes and vocabulary for reading in elementary classes.

Schiller's Wallenstein, edited with introduction and notes by C. A. Eggert, Ph. D. pp. 189. D. C. Heath & Co.

An ably-edited edition of the *Death of Wallenstein* from Schiller's great drama intended for college students. Professor Eggert's introduction is a scholarly piece of work preparing the reader to understand the historical and literary features of the tragedy.

Brief Greek Syntax, by Louis Bevier, Jr., Ph. D. pp. 108. Am. Book Co. 90 cents.

Child Literature, by Mae H. Simms. pp. 144. Am. Book Co. 30 cents.

The claim of this newest First Reader to attention is its pleasant method of making use of nursery rhymes, poems and simple stories to introduce new words.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

June 21, Sunday. *The High Priest's Prophecy*.—John 11: 47-57.

John classes Calaphas with Saul and Balaam as one who was the instrument of prophetic utterance without being obedient to God. This raises one of the difficult questions of Scripture. Compare 1 Sam. 19: 23, 24 and Num. 24: 1, 2. Calaphas not only prophesied the sacrificial death of Jesus, he precipitated the counsel of the Sanhedrim which brought it about. In this choice he was the instrument of God's will [Acts 2: 23]. That splendid sentence, "That he might also gather together into one the children of God that are scattered abroad," could only have been written well on the other side of the cross. Its perspective is still too wide for narrow and sectarian souls.

June 22. *Going Up to Jerusalem*.—Mark 10: 32-44.

Faith and hope are courage bringers. Some men look only at events, others look through them. If Jesus had not seen beyond the cross courage must have failed—as it must fail if we cannot look beyond sorrow. He was eager for the trial because he desired to finish his work. This is the manly warrior joy, which is far more than lust of fighting.

June 23. *The Ambition of James and John*.—Mark 10: 35-45.

These were "sons of thunder" and were acting quite in character. Their ambition was not extinguished, only directed by Christ. The work to which John was called we know and know that it lasted long upon the earth. Some day we shall learn what urgent work it was to which James was transferred. Their desire of supremacy gives Jesus an opportunity to declare the opportunity and glory of service.

June 24. *Bartimeus*.—Mark 10: 46-52

Note that the more they opposed, the more he cried. Does opposition and scorn drive us to prayer? Opportunity was passing by. This blind beggar had no eyes to look, but he had a voice to cry. When Jesus stopped the crowd stood still and it was easy for the blind man to go to him. When faith asks it is a delight to Jesus to give.

June 25. *Zaccheus*.—Luke 19: 1-10.

It is the presence of Jesus which made it possible for Zaccheus to pledge this consecration of his property. That he carried out the pledge and became a worthy member of the Christian company we may gather from the fact that Luke heard the story years after and preserved it in his gospel. If Zaccheus had not been a respected name in the church, the story would not have been told.

June 26. *The Pounds*.—Luke 19: 11-28.

The disciples were still expecting triumph and dominion. Therefore Jesus begins his parable of the pounds with the departure of the nobleman. Note that he goes to receive a kingdom, and to return. That is a key to the thought of Christ. There is no distinction among the servants here, as in the parable of the talents, the one stewardship of all is opportunity of service. They start alike—to reach what difference of attainment and reward! The particulars of the parable exactly fit the circumstances of the Jews, who were face to face with their great opportunity.

June 27. *The Entry of the King*.—Matt. 21: 1-11.

These acclaiming multitudes were probably most of them Galilean visitors to the feast. They were carried away with an access of enthusiasm which might have been used, as the disciples expected, for revolt against the Roman power. It was a royal procession, in which the royal acts and names and ories were used. The whole city was stirred—yet not many days later these same multitudes were shouting for his crucifixion.

The Vermont Convention

Burlington, June 9-11

For the eighth time this convention meets in Vermont's Queen City, guarded on east and west by the Green Mountains and Adirondacks and with fair Champlain stretched at her feet.

A program embracing thirty-seven addresses, exclusive of business and impromptu features, might suggest mental dyspepsia to the ordinary mind; but these vigorous Vermonters swallowed it without a sign that they considered it more than light refreshments. What presiding officer would care to compress such a program into two days' sessions? Yet Dr. C. H. Merrill carried it through triumphantly on time, even though a favorite speaker, (held in reserve!) for the second year was denied a hearing. "We said we'd close at twelve and we will," he valiantly declared.

THE OPENING SESSION

A warm welcome was extended by Dr. G. H. Beard, in behalf of College Street and First Churches, and by President Buckham, to Burlington as a university city. To these and to greetings from other denominations Dr. Merrill made fitting response.

The strong feature of the first session was the convention sermon by Rev. E. M. Chapman. Broad, practical, modern, inspiring, it called for more thorough-going Christian living, based on a larger apprehension of Christ and more vital union with him. Its keynote was that salvation consists in adequacy to circumstances; and that it is not merely a momentary experience, but a permanent element in the Christian life. At this session Rev. E. M. Fuller, new field secretary of the State Sunday School Association, made an excellent impression. He pleaded for more earnest attention to the claims of the Sunday School on all classes, as a factor in educational life.

HOME MISSIONS

Tuesday evening the auditorium of College Street Church was packed with an interested, responsive audience. It was a joint meeting of the convention with the State W. H. M. U., Mrs. R. B. Fairbanks presiding. At earlier sessions, the latter body had heard Dr. Theodore Clifton of the Education Society and Marie Zoltak, missionary to the Hungarians in Pennsylvania. In the evening, Mrs. I. V. Woodbury—weighty and sparkling, as always—showed how Christian education is the most economical and humane solution of the Negro problem. Mr. Don. O. Shelton, the earnest new secretary for the C. H. M. S., advised young people to test the thoroughness of their loyalty to Christ by the generosity of their gifts and the measure of their zeal for extending his kingdom.

Dr. F. E. Clark, whose extensive travel has given him a constantly broadening outlook, urged young people to save America because it is preëminently a land of opportunity for young people, and is so well worth saving. A welcome addition to the program was a telling impromptu speech by Prof. Francis Brown of Union Seminary, who said that, if the Church is to hold the students of today, she must present a conception of Christianity large enough to appeal to their intellects and satisfy their aspirations.

THE FIGURES

Sec. J. M. Comstock, who knows how to invest dry statistics with life, interestingly characterized the seven previous meetings of the convention in Burlington. He reported gains in church membership, accessions—those on confession being larger than for five years—and apparent increase in Sunday school membership, due to counting for the first time the Home Department. Endeavor work has gained four societies, but lost 116

members. A shining exception is the Pittsford society, which has nearly doubled. Home expenses are the largest ever reported, while benevolences have decreased. Features of work include special efforts for men and boys, pastors' classes, choral societies and movements toward federation.

THE DOMESTIC MISSIONARY SOCIETY

At the annual meeting, Secretary Merrill's report showed economical and effective administration with results large in proportion to expenditure. Miss Eddy, the worker in Orleans County, and Miss Auman, who labored in Franklin County, presented a tender and winsome phase of evangelism, showing rare success in bringing people into personal touch with Christ. Rev. Messrs. C. H. Morse and J. L. Sewall paid hearty tribute to the value of the work of these women. Miss Auman's artistic and heart-moving songs were a delightful feature.

EVANGELISM

The last three sessions of the program were given to this subject, to whose importance the churches have become fully alive through the



REV. C. H. MERRILL, D. D.

Forward Movement. Under the sub-topic, The Modern Man, Rev. L. F. Reed defined his strength as lying in a desire for reality, in freedom of thought, and a wise optimism. On the problem, How to win his intellectual and emotional assent, the youthful Rutland pastor read one of the strongest papers of the meeting, emphasizing the emotional element in religion. Rich in breadth of knowledge and ripeness of judgment it could hardly have shown a more sensitive appreciation of modern thought and needs were Dr. Phillips just out of the Seminary. Prof. Isaac Thomas frankly and suggestively told How to move his will, incidentally giving the clergy the laymen's point of view. Dr. C. R. Seymour of Bennington answered simply but effectively three questions the modern man asks as to Christianity: Does it pay? Where is its authority? Does it present enterprises that satisfy his ambition?

Under the head of Ordinary Evangelizing Methods Mr. Walter H. Crockett defended the regular church services as more helpful than special efforts because furnishing the constant inspiration needed for sure and steady living; Rev. L. M. Keneston vigorously asserted the inadequacy of the Sunday school and especially of the International Lesson System; and Rev. F. B. Kellogg urged pastors, through catechetical classes and similar efforts, to train up a generation of Bible Christians.

The last evening was given to four notable addresses on The Gospel to be Preached. Rev. C. S. Hager simply and earnestly presented a most winsome conception of the

Christian life as following the Godward bent of the soul. It was expressed in choice language, nearly every sentence a gem. Rev. S. G. Barnes interpreted sin as the choice of the lower good and the way of salvation as the way one walks with Christ. Future Punishment received frank and scholarly treatment from Rev. A. C. Ferrin, who, while suggesting the theories of annihilation and of temporary punishment, did not lighten one whit the burden of moral responsibility. Rev. Thomas Simms translated the Good News Today as salvation for the whole man. The church of Christ is a gymnasium in which the mind, body and social life shall grow, together with the building up of the spiritual man.

The reviews and discussion of the foregoing papers at the last session developed much that was interesting; and, though one good lady expressed herself as deeply shocked by Mr. Ferrin's paper, a large proportion of his listeners were grateful for his impartial spirit, thorough study and honesty in imparting its results.

BUSINESS

No time was wasted on unnecessary business. Two important resolutions, however, were passed:

A committee of five, all Endeavorers, was appointed on Young People's Work, with three duties:

1. To inquire into the condition of organized work for children and young people in our churches and to report items of interest in the *Vermont Missionary*;
2. To co-operate with the State Sunday School Association to improve the spirit and methods of Sunday schools;
3. To enlist young people in the Forward Missionary Movement as represented by the committee appointed at Silver Bay last year.

These temperance resolutions were passed:

Resolved, That the Congregational churches of Vermont, in convention assembled, refuse to regard the open saloon licensed for private gain as a satisfactory or final solution of the liquor problem. We believe the only fruit of the present so far apparent is a marked increase in the intemperate consumption of liquor; nevertheless we believe that the statute should be fairly tested, and that all laws, whatever they may be, should be enforced.

We therefore call for a strict observance of the restrictive features of this law and study open-mindedly the result. We seek to create, by all influences in our power, the extension of personal temperance and by investigation and agitation to prepare the way for legislative enactments which shall more fairly represent the conscience of our churches.

Resolved, That a committee of inquiry consisting of five members, with power to enlarge their number, be appointed to investigate the subject of temperance legislation in the light of the latest facts and the needs of our state, to report their conclusion at the next meeting of this body.

CLOSING ADDRESSES

Under Special Evangelizing Methods, Rev. H. R. Miles considered The Special Series with reference to the Forward Movement. Seventy-three series of services have been held, with 380 reported decisions. The churches wanted pastors, not professional evangelists, for this work and, though pastors have been loath to undertake it, results have more than fulfilled expectations. The only disappointment has been that the movement, while designed to help the smaller churches, has been welcomed chiefly by the larger ones, those needing it most having least interest and initiative in securing it.

Rev. H. J. Kilbourn believed that the after meeting is largely losing its place because the modern man objects to exhibiting his spirit-

ual struggles; and that its purpose can be more safely and sanely secured by the personal interview.

Rev. C. C. Adams pleaded for a more thorough observance of the Christian Year, on the ground that Christianity is devotion to a person and that the Christian Year affords the most concrete and picturesque way of holding up the fascinating character of him who would draw all men unto himself. A delightful paper on The Opportunity of the Personal Interview, enriched with illustrations of its use by successful soul-winners was contributed by Rev. T. J. Holmes.

The session was effectively rounded up by Rev. G. G. Atkins, with a series of valuable personal impressions of the convention. These included its fine historical setting, simplicity of machinery, and emphasis on the interests of the kingdom rather than its own achievements. The next session will probably be held at St. Johnsbury, and Hon. F. W. Baldwin of Barton is the new moderator.

I. E. K.

Alva, Okl., and Vicinity

One who comes here from the East, having heard much of the "old Cherokee Strip," can scarcely realize the rapid development which is in process at every turn. When he abides here only a short time and sees flourishing towns spring up out of meadows, pastures and grain fields, like Jonah's gourd, it seems to him that he is in the midst of some fairyland. Every day, moving here and there, is the prairie schooner, winding its sinuous way over the land. Some of these are sailing southward to the "new country," freighted with anticipations of gorgeous hue, while those northward bound tell tales of blasted hopes and bitter disappointments. The whole scene, though it lends enchantment, speaks of change and reminds one that what is to be done must be done quickly. So rapid are the shifts that an opportunity at hand today may be gone beyond recall before the morrow's sun.

This we have found true in seeking to establish new churches in some of these new towns. In a large sense Congregationalism is an exotic in this territory, and the people need extensive education as to our polity and in our traditions. When once these people do understand us they recognize just what they are seeking. If in a locality there are a few Eastern people, our work quickly takes root and grows. Our ministers find a great field for work in the campaign of education as to the meaning of Congregationalism. That they may best serve the cause we need men who know why they are Congregationalists and who believe heartily in the mission of Congregationalism.

At Gage, under the pastorate of Rev. George O. Jewett, we have a new church building begun and the money is nearly subscribed for another in a near-by community. Calls are coming to go and organize new churches. Revivals are reported from different localities and the results show a greatly awakened interest. At Alva with the Normal School located here we are finding a large opening and are striving to win.

Our experience confirms us that the demands are so great that notwithstanding the faithful and continued labors of Superintendents Parker and Murphy we need some help in the way of a traveling home missionary, to be supported jointly by the C. H. M. S. and the C. S. S. & P. S., whose duties will be to enter these new fields and to assist the pastorless churches. Along one new line of railroad another denomination has such a man and he is placing churches in all of the towns. In some of these we had an opening but not being able to clinch it then it is gone. These are strategic places and we should be able to enter some of the opening doors. We have a great mission here, and now is the accepted time.

W. F. H.

Andover Anniversaries

To the loyal Andover alumnus there is no place in the whole earth quite as beautiful for situation as "Zion's Hill"! Its broad lawns, elm arches and historic buildings never looked more attractive than last week. Even "anniversary weather" was not deplored—the "love of being in general and the highest good of the universe," of which so much used to be heard in the famous "middle lecture-room" of former years, made the small rain and the showers upon the grass welcome, although interfering somewhat with attendance upon the exercises.

Dr. Patrick of Newton was the oldest graduate present (1853), but he was not the only one who visited the sacred place in the rear

The first seminary class in 1810 sent out three of its men as the first American missionaries, all to India; it was fitting that Mr. Miller, who follows them from the present class, should preside at the meeting on Tuesday evening of the ancient Society of Inquiry, which had so important a part in the early missionary movement. The speaker was Prof. William N. Clarke, D. D., of Colgate University, and his address on The Young Minister's Outlook, while simple in plan and practical in scope, was grandly worthy of his reputation as an earnest and profound theological thinker and writer.

Dr. Daniel Merriman of the Class of 1863 presided at the meeting of the alumni, and the question of "a more compact organization of Congregationalism in our local communities" was discussed by Rev. W. R. Campbell of Boston, Dr. S. H. Dana of Exeter, Rev. W. M. McNair of Mansfield, Rev. D. B. Pratt of Springfield, Rev. R. W. Dunbar of North Chelmsford, and Dr. H. A. Stimson. Sec. A. W. Kelly presented the necrology of the year, which included thirty-seven names, the average age being seventy-one years, four months and twenty-one days. Rev. W. E. Wolcott reported encouragingly for the committee on raising an alumni fund, and the association was reorganized with reference to the formation of auxiliary Andover clubs throughout the country.

The themes of the graduating addresses were: John H. Dale, The Value of the Study of the History of Doctrine; Willard H. Palmer, The Mission of the Church; John X. Miller, The Essence of Christianity. Dr. McKenzie conferred the degrees, and also presided at the alumni dinner, saying in his opening speech that the question of the continuance of the seminary on Andover Hill was settled last year, and nothing has been said about it since. Other speakers were: Dr. Stimson for the Board of Visitors, Dr. Day for the faculty, Mr. Stearns for Phillips Academy, Dr. Arnold, Professor Ryder, Rev. J. L. Fowle of Turkey, Professor Denio of Bangor, Rev. C. M. Clark and Mr. Miller. The new professor and new principal received very hearty greetings.

As to the seminary men—Mr. Miller sails for India in the fall, Mr. Dale begins pastoral service at once in Billerica, Mr. Palmer is undecided, R. H. Clapp is to assist the chaplain of Concord Reformatory, A. G. Cummings assists Mr. Kengott in Lowell, M. J. Duncklee is to supply at Weathersfield Center, Vt., P. C. Grant at the Rial-side Chapel, Beverly, J. L. Hoyle at Pelham, N. H., W. R. Stewart at Stratford, Vt., and D. McFayden to do missionary work in Northern Maine.

Christian News from Everywhere

Bishop Warne of the Methodist Episcopal Church, in charge of the missions in India and Malaysia, has written an open letter to the board of bishops and to the missionary society urging them to issue a call for gifts of \$2,000,000 with which to endow work on the foreign mission fields of the church.

Dr. R. A. Torrey of the Moody Bible Institute in Chicago, accompanied by Mrs. Torrey and Charles Alexander, his singer, arrived in New York last week from his remarkably successful evangelistic trip to Australia, New Zealand, India, Scotland and Ireland. A reception was given them at the Madison Square Church House Friday evening, graduates of the Bible Institute being hosts. Dr. Torrey believes that the world is on the eve of religious awakening, evidences being the desire of the people to hear gospel sermons and a renewed interest in Bible reading and study. He goes to Chicago for a few days and will then go to Northfield. He plans to sail for England late in August with Mr. Alexander and spend the fall in holding services in the larger cities of Great Britain.



EDWARDS A. PARK, D. D., LL. D.
1808-1900

A workman that needeth not to be ashamed, rightly dividing the word of truth.

Born, Providence, R. I., Dec. 29, 1808; graduated, Brown University, 1836; Andover Seminary, 1831; Assistant Pastor, Braintree, 1831-35; Professor of Rhetoric, Amherst, 1835-36; Professor of Rhetoric, Andover, 1836-47; Professor of Theology, Andover, 1847-81; Editor of *Bibliotheca Sacra*, 1844-83; died at Andover, June 4, 1900.

of the seminary where sleep so many great and good men. A fitting monument of Western granite has just been erected to the memory of Professor Park by his family, the lot adjoining the graves of Professor and Harriet Beecher Stowe. His old pupils will be interested in knowing the inscription which is printed under our picture of the stone.

President Day's baccalaureate sermon had 2 Cor. 1: 20 for a text, and these strong thoughts running through it—the ever-enlarging significance and eternal freshness of God's promises, and Jesus Christ the concrete historic expression of this progressive self-revelation of God.

In addition to the usual examination of the classes, there were two notable services on Monday and Tuesday evenings. The first was the double ordination of Dr. William R. Arnold, the new professor of Hebrew, and Mr. John X. Miller of the graduating class. The sermon of Prof. E. C. Moore of Cambridge, from 1 Cor. 4: 15, was one of special appropriateness and spiritual power. Professor Smyth offered the ordaining prayer; Prof. Francis Brown of Union Seminary gave the charge to Dr. Arnold, and Secretary Barton to Mr. Miller, Dr. H. A. Stimson and Professor Plattner giving to the candidates respectively the right hand of fellowship—all strong and stimulating addresses.

Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

What the Providence Meeting Suggests

The recent admirable annual meeting of the Home Missionary Society at Providence was a foretaste of the union missionary meetings of the future. The work of this society was made prominent, but the Education, Sunday School, Church Building and Ministerial Aid Societies had accredited representatives on the program. The American Missionary Association was brought to mind by the references to the Negro made by Mr. Puddefoot and Dr. Waters, as well as by Dr. Hillis's strong plea for the black man, the red man and the yellow man; and by such titles, if not altogether by their treatment, as Mrs. Broad's A Glimpse of Anglo-Saxon South Today and Mrs. Cole's Alaskan Life and Work. Our foreign field was represented in the person of Mr. Hicks, an A. B. C. F. M. secretary; by the foreign work of the Home Missionary Society in Cuba; by Miss Zoltak, whose speech, spirit and reference to persecution made one think of an American Board meeting; and by the title, The Foreigner in New England, and the references to the alien tongues of the Home Missionary Society, which bid fair to rival the American Board's list.

Had seven men dropped in at seven different times, each would have been satisfied that it was the annual meeting of a different one of our benevolent societies. This anniversary in spirit and scope was broad and suggestive. Score one for the Home Missionary Society which has shown us what missionary program Congregationalism needs and can have.

This gathering, furthermore, suggested that the distinctions between our societies are fading away. In their developments they have so overlapped that it is difficult to tell where one begins and the other ends. They have invaded each other's fields and functions. Each has a specialty, but inclines to do a little general practice along the lines of the others.

Our foreign board is taking hold in the Philippines under the American flag, while our home board has an enterprise under a foreign flag in Cuba; the A. B. C. F. M. teaches the Chinese in the Chinese language on one side of an ocean and the A. M. A. teaches the Chinese in the Chinese language on the other side of that ocean. The home board uses the Armenian language on one continent and the foreign board uses the Armenian language on another continent. The home board holds many services in foreign languages; the foreign board holds many services in the English language. The A. M. A. looks after the mountain whites of the South, and the C. H. M. S. the mountain whites of the West. In some states you will find two of our societies at work, in others three, in others four and even more.

Similarly do they overlap in functions. The Sunday School Society starts Sunday schools, so does the A. B. C. F. M., the C. H. M. S., the A. M. A. and occasionally the C. E. S. through one of its academies.

The Education Society's name indicates its aim, but it has no monopoly, for do we not have American Board colleges, American Missionary Association universities and normal schools and home missionary academies? The Home Missionary Society plants and fosters churches, so do the American Board and the American Missionary Association, and the Church Building Society co-operates, and the Sunday School Society glories in its achievements along this line, and the Education Society has some fruit to show. The

Church Building Society presses forward, while the others are building all the time, with its aid when they can get it, without it when necessary.

The lines between these six organizations are breaking down: It is becoming more evident that we have six entirely independent and separate organizations to carry on what is really one great missionary enterprise. The manufacturer hates to lay aside six valuable and useful machines when he finds one that alone will take their place, but he does it. All recognize that the amalgamation of our societies, even if desirable, is difficult because of the sentiment associated with each; and that alterations in ecclesiastical machinery are not easily made. It is well, however, to recognize that the changes are in progress, and when the reorganization of administration is accomplished, we shall find the missionary life already unified and easily adapted to a single headship.

The advantage of one missionary society, with one general secretary and associates in charge of the several departments, with one large executive committee sub-divided into sections, each having responsibilities over a special feature, appeals to many minds and is anticipated by them. It promises not only some economies, but will save a certain waste of energy, and in some ways secure greater efficiency as well as harmony. The signs of the times seem to indicate that this unification of our benevolent societies is coming, and is coming in response to the desire of the rank and file, faster than many realize.

Beverly.

E. H. BYINGTON.

A Happy Haven for Wearied Workers

Homes or retreats for missionaries or other Christian workers in need of rest and recuperation have repeatedly demonstrated their usefulness and economy in Christian work. Auburndale, Clifton Springs, Oberlin have long been doing their very beautiful work in this line. The first place on the Pacific coast to undertake an organized work of this kind is Saratoga in Santa Clara County, California, most delightfully situated on the southern and western side of the Santa Clara valley and reaching up into the foothills of the Santa Cruz mountains. The place is one of surpassing beauty and variety of scenery with a climate equable, healthful and free to a remarkable degree from insect pests and other annoying conditions. The soil is fertile, specially adapted to fruit-growing and gardening. The roads are good and indeed all the physical conditions of life are as nearly perfect as it has ever been my lot to find.

Some of the large-hearted members of the Congregational church in this favored nook were moved to begin an organized effort to provide and offer special facilities for the above class of workers on furlough or for any cause needing rest. A company was organized under the laws of California authorized to raise funds and hold property for this purpose. A circular was issued by Rev. E. S. Williams, secretary of this society, inviting co-operation in this work and offering such assistance as the means of the society allowed to missionary workers in need of rest. There are persons from whom a word of comfort and cheer is better than medicine. As Emily Brown of Kobé, Japan, the first guest at this home says, "If I had only known, on the long sea voyage what kindness I was coming to I would have begun to mend when I started."

If anywhere quiet rest, congenial associa-

tions, delightful climate, beautiful scenery and opportunity for varied and healthful rural occupation can give refreshment and healing, surely here at Saratoga more than at any place I have ever seen is the true sanitarium for overtaxed bodies and nerves. I write this after nearly five months' (November to April) sojourn in this most invigorating retreat. I can wish for any fellow-worker needing "to come apart a little and rest" no more beautiful and desirable place than this.

AMERICUS FULLER,

President Aintab College, Turkey.

As to Eternal Punishment

Reading in your issue of June 6 the views of Rev. R. J. Campbell on The Last Things and your comment, I am constrained to ask you to publish your views stating wherein Universalism differs from Mr. Campbell's teaching.

You say, "This frank delivery of his soul must do much to win the respect and admiration of his congregation." As I understand the teachings of Christ, they are not to be interpreted by texts isolated from their connection with other texts. Jesus did not go after Judas Iscariot "until he found him." He gave him up as a "son of perdition." He speaks of those who "believe not because they are not of my sheep." He compares the finally impenitent to "tares fitted for destruction." Now if these passages, together with the parables of Matt. 23, and other like Scriptures, are explained away by one's opinion of God's sovereignty or of the limitless scope or effect of the atonement, what are we to understand or teach as gospel truth?

As I understand, the Great Teacher, at the close of his sermons and lectures, leaves a "great gulf" between the righteous and the wicked in their endless destiny.

B. A. IMES.

[So far as the doctrine of the final salvation of all mankind is concerned, Mr. Campbell's teaching does not differ from that of Universalists of the present day. Our statement of his views was not accompanied by an expression of approval of them, but of the frankness with which he expressed them. Those who have read his weekly column of answers to letters in the *British Weekly* understand sufficiently his own struggles with difficult questions, of which this is one, to appreciate the unreserved confidence with which he lays the results of his experience before his questioners. As to our own belief, Christ has spoken the final word, so far as our knowledge goes, concerning the future life. —EDITORS.]

Why This Wave Movement

The *Congregationalist* of May 23 contains an interesting article on A Decade of Decline in Our Church Membership. One feature of the statistics and of the corresponding diagram ought to be corrected. The very marked increase of members by confession for the year 1887 is accounted for by the fact that in order to secure uniformity in the period covered by the statistics, more than one year is reported for many of the states. If a reduction of two-fifths is made, proportionate to the time covered, there will be a slight decline for that year. And thus with a slight wavering between 1886 and 1890 there will be increase from 1881 to 1894. The article as a whole is interesting and worth thoughtful study. Will not some one attempt to account for the curious wave movement? CARLETON HAZEN.

West Rutland, Vt., June 8.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, June 28-July 4. Christ in Our Cities. Acts 18: 1-11; Luke 19: 41-44; Matt. 11: 23, 24.

The pouring into our cities of immigrants from all sections of Europe and of young people bred in American country homes, the variety of Christian effort put forth in their behalf and the bearing of the work upon the preservation of our national ideals and influence in the world, give to our subject a peculiar zest and importance. During one week of last month 11,124 foreigners were admitted to the port of Boston, 2,000 more than were ever before registered in one week.

Churches. Not to disesteem the faithful, fruitful work done by many churches of all denominations, those that seek through original and unusual methods to reach men, women and children, particularly in the congested districts, deserve special notice. St. George's in New York city, the Fourth Church in Hartford, the Pilgrim Church, Cleveland, the Tabernacle in Denver, Bethlehem in Los Angeles, are doing unique and valuable work. Across the water quite a stir has been made recently because of Rev. C. Silvester Horne's decision to leave his fashionable church at Kensington and take up the pastorate of the old Whitefield Tabernacle on Tottingham Court Road. Already in West London the Wesleyan Mission, brought into being by the late Hugh Price Hughes, is doing splendid service, while for other vigorous city plants in England we may point to Rev. H. T. Meakin's Central Hall in Bermondsey, to Mr. Chadwick's enterprise in Leeds, and to Rev. George Jackson's mission in Edinburgh.

Settlements. Beginning perhaps twenty years ago, cultured young men and women established themselves in homes in the cheerless sections of our great cities in the hope of exerting wholesome and uplifting influences. The movement was never stronger than today, including probably fifty or sixty distinct settlements in this country alone. Some of them, like Chicago Commons and the Christodora House in New York, make use of religious as well as social agencies. Others like South End House in Boston, the University Settlement in New York and Hull House, Chicago, are careful not to give the impression that they are allied with any church, although many of their residents sympathize with and promote Christianity.

Rescue Missions. Jerry McAuley's Water Street Mission of New York stands as the pioneer and prototype of many agencies designed to lift up drunkards and degraded men. Pacific Garden Mission, founded in Chicago by Colonel Clark and carried on now by Harry Monroe, is one of the most influential organizations of the kind in the world. For women who have gone astray the type of institution known as the Florence Home is most in evidence. The New York institution by this name on Bleeker Street was founded just twenty years ago by Charles N. Crittenton. From it have come, directly or indirectly, sixty-four other homes in different cities throughout the United States.

Societies. Special organizations in which groups of churches unite play a large part. The City Missionary Society in Boston, now eighty-six years old and expending annually over \$50,000, the Chicago Missionary Society, the work carried on by Dr. Schaeffer in Cleveland for the Bohemians, the New York City Mission and Tract Society directed by another Schaeffer, and the Central Union Mission of Washington, are all well established and successful institutions that could do far greater service with more funds at their command.

Summer philanthropies. They are many and beautiful. Floating hospitals in New York and Boston, the Boston Flower and Fruit Mission, which has been operating since 1860, carriage and car rides first devised by the Boston Young Men's Christian Union, working girls' homes, the children's hospitals off Marblehead, Rosemary Cottage at Eliot, Me., Fresh Air Funds maintained by the New York Tribune and Chicago Daily News, these are only a few, but are all well worth investigating.

Authorities. The City Wilderness and Americans in Process, Houghton, Mifflin & Co.

Pamphlets concerning the Floating Hospital, Rev. R. B. Tobey, 178 Devonshire Street, Boston.

Pamphlets about summer charities, Rev. D. W. Waldron, 14 Beacon Street, Boston, and the Boston Young Men's Christian Union.

Mr. Horne's New Venture, *The Congregationalist*, April 18, 1903, ten cents. The Children's Hospital, *The Congregationalist*, Aug. 16, 1902, ten cents. A Typical Rest Cottage for Working Women, *The Congregationalist*, Sept. 20, 1900, ten cents.

In and Around Boston

Rev. R. J. Campbell in Boston

The now famed successor of Dr. Joseph Parker as pastor of the City Temple, London, is to preach twice in this vicinity Sunday, June 28. In the morning he will be at Harvard Church, Brookline, whose pastor, Dr. Reuben Thomas, calls this week on his annual visit to England. Those who wish to hear Mr. Campbell need not stay away through fear of lack of room, as the greater portion of the Harvard congregation are already away from home. In the evening Mr. Campbell will preach at Tremont Temple. On the evening of June 25 he and Dr. Hillis will speak at a Y. P. S. C. E. gathering in Park Street Church. A reception at the Y. P. S. C. E. rooms in Tremont Temple will precede this. Mr. Campbell is announced for an address to ministers Monday morning, June 29, at Park Street Church, at 11.00 o'clock. This meeting, which we announced last week, is for ministers of all denominations, and laymen and women will be welcome. Dr. Hillis also is expected to be present.

The London *Christian World*, just at hand, shows its alarm at the program outlined for Mr. Campbell while in this country, and closes its remark with this sentence, "The City Temple really ought to insist on Mr. Campbell being accompanied by a deacon intrusted with a right of veto."

Police Commissioner Emmons and the Saloons and Brothels

Governor Bates, the Methodist, when he picked out Judge Emmons, the Unitarian, to be head of the police commission, knew he was taking from a place of comparative obscurity a man of high character and robust will who would see to it that the police commission leaned toward good rather than evil in its execution of law. Although Commissioner Emmons has only been in office a few months, it is plain that a new day has dawned for Boston. Last week we alluded to the crusade against suburban drunkards infesting Boston, who were now finding it difficult to get transportation to their homes owing to the co-operation of the police and the transportation company's officials, the edict having gone forth that drunkenness will debar passengers from riding. This week the police commission has ruled against placing any saloons in Dewey Square, on which the great South Terminal Station faces. The neighborhood of the South Station is not to become the rendezvous of drinking men that property near the North Station is. Police Commissioner Emmons, as chairman of the board,

now announces that he intends to put an end to all protection of vice by the police, and that no influence, political or social, will prevent him from disciplining any subordinate officials who are proved to be disobedient. Commissioner Emmons has visited the haunts of vice under the escort of one of the city's most consecrated workers among the wicked and dissolute, and has had his eyes opened to the extent to which law is broken in the city.

A School of Ethics and Religion

The new pastor of Central Congregational Church, Rev. John H. Denison, has outlined a scheme of study for a School of Ethics and Religion to begin next fall at the Central Church, which scheme when carried out by competent teachers who have been engaged will give to those interested in better methods of instruction of children a singularly fine opportunity to bring their children—if they be parents—or themselves—if they be single persons—in touch with the best thought and experience of the time. The system outlined is one that Mr. Denison has already tested to a considerable degree. He has rightly laid more emphasis upon education of the feeling than on the education of the understanding, and has made the practical applications of the subject matter taught a very important phase of it. Those interested in the broad subject of religious education of children, whether from the standpoint of the parent or not, would do well to look into this plan; and arrange with Mr. Denison to co-operate in the fall in making it successful, either by teaching or by studying in the school.

Sunday School Leaders

A remarkable gathering of editors of Sunday school publications is being held this week at Clifton, where some thirty of them are the guests of Mr. W. N. Hartshorn, chairman of the executive committee of the International Sunday School Association, at his summer residence. They have an interesting program for a three days' discussion, and a luncheon on Tuesday at Tremont Temple is included, to which some 200 persons have been invited. A further account of the proceedings may be looked for in the next number of *The Congregationalist*.

An Arabic Paper

A religious weekly newspaper printed in Arabic seems to be a desirable adjunct of missionary effort for the 8,000 or more Syrians who are said to reside in the eastern part of Massachusetts today and whose numbers are being constantly increased by immigration. Such a paper is projected by George M. Atlas, a Syrian preacher who is doing good work among his fellow-countrymen. He believes that after the necessary type has been paid for the paper will be self-supporting. That initial cost amounts to \$300, toward which \$40 have already been subscribed. Contributions may be sent to Rev. Joshua Colt, Massachusetts Home Missionary Society, Boston.

Education

Rev. Dr. Alex. Fitzpatrick, master of Selwyn, has been elected Lady Margaret professor of divinity at Cambridge University. He is now *regius* professor of Hebrew at Cambridge. His commentaries on the Psalms and on Samuel have given him good standing as a scholar.

Talladega College has enrolled during the last year twenty-four pupils who are children of graduates of the first generation. This second generation of students has the enthusiastic support of their parents and a better appreciation of the value to them of education than usually are shown by others. It will take more than one generation to demonstrate what the Negro is capable of through mental discipline and association with educated classes.

Record of the Week

Calls

ARNOLD, WM. A., Cathlamet, Wn., to Washougal. Accepts.

BAYNE, JOHN S., Mendon, Ill., to Neponset; also to Lockport. Accepts the latter.

CHAMBERLIN, JAS. A., accepts call to Sacramento, Cal.

CRANE, CHAS. D., recently of Yarmouth, Me., to become field sec. of Maine C. E. Soc.

CURTIS, ETHAN, St. Luke's, Elmira, N. Y., to Olean. Accepts.

EAVES, GEO., Silverton, Col., to Central Ch., Dallas, Tex. Accepts.

EMERSON, THOS. A., Wakenfield, Mass., to First Ch., Hadley. Accepts.

GARFIELD, JNO. P., to Enfield, Ct., where he has been supplying for a year.

HAMPER, JAS. F., Greenwich, Mass., to Pittsfield, N. H.

HARRIS, F. W., to S. Dennis, Mass. Accepts, and is at work.

HENSHAW, GORDON E., Little Valley, N. Y., to Angola. Accepts, and is at work.

HERBERT, LEMUEL G., to Weatherford, Okl. Accepts.

HOLBROOK, FRED'K C., Cleveland, O., to Union Ch., same city.

MARKLEY, J. MUNRO, formerly of Pittsfield, Ill., to First Ch., Denver, Col. Accepts.

MCBRIDE, W. HENRY, declines call to remain at Bristol, Me.

MCINTYRE, DAN'L, recently of E. Fairfield, Vt., to Pawlet. Accepts, and is at work.

MORGAN, RICHARD J., Tampa, Fla., to West Tampa.

NOYES, WARREN L., Manchester, N. H., to Frances-town. Accepts, and is at work.

PINCH, FRED'K, Sault Ste Marie, Mich., to Chas-sell. Accepts.

RAND, FRANK E., N. Anson, Me., to Temple, N. H. Accepts, and has begun work.

REID, DAVID H., Pataha City, Wn., to become general missionary for Washington under the H. M. Soc.

ROCKWOOD, FRED'K E., Medford, Mass., to Acworth, N. H. Accepts, and is at work.

SMITH, WM., Joy Prairie, Ill., to Memorial Ch., St. Louis, Mo. Accepts, resigning Joy Prairie.

TODD, R. H., Eagle River, Wis., to Granite Falls, Minn.

WATTIE, CHAS., Gaysville, Vt., to Quechee. Accepts.

Ordinations and Installations

CHALMERS, ANDREW B., Yale Sem., i. Plymouth Ch., Worcester, Mass., June 13. Sermon, Dr. W. L. Phillips; other parts, Rev. A. W. Hitchcock and Drs. Archibald McCullagh, Willard Scott, S. H. Virgin, Frank Crane and F. J. Van Horn.

GRIFFITH, THOS. L., o. Cambria, Minn., May 28. Sermon, Rev. R. G. Jones; other parts, Rev. Messrs. T. W. Barbour, E. G. Updyke, E. L. Heernance.

Resignations

BEAN, LEROY S., Saco, Me., to take effect July 31.

BELL, JOHN W., Lisbon, S. D., to take work in a less rigorous climate.

BURGESS, GIDEON A., College Ch., Berea, Ky. Address, Foster, R. I.

DALZELL, GEO., Highland, Ill.

DICKINSON, GEO. L., Fairhope, Ala.

JEWETT, GEO. O., Gage, Okl.

MOORE, CHAS. D., Buda, Ill.

MOORE, CHAS. H., North Ch., Craftsbury, Vt.

PAINE, SAM'L D., West Palm Beach, Fla., after four years' pastorate, to spend a few months in England for rest.

RACKLIFFE, ALMON J., Hudson, Mass., to take effect July 1, after a pastorate of nine years.

WRIGHT, MALAN H., Nepaug, Ct.

Dismissions

ATWOOD, ALFRED R., Sandisfield, Mass., May 31.

BIDWELL, CHAS. A., South Main St. Ch., Manchester, N. H.

Churches Organized and Recognized

WESTLAKE, IDA, 3 May. 19 members.

WEST TAMPA, FLA., 20 March. 30 members.

Summer Supplies

HITCHCOCK, SAM'L, Chicago Sem., at Marion and Litchville, N. D.

DRAKE'S PALMETTO WINE

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of *The Congregationalist* who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system and blood, and promotes and maintains health and vigor.

Every reader of *The Congregationalist* who needs such a medicine may order one trial bottle of Drake's Palmetto Wine free. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

JEVNE, CHAS. A., at Hutchinson, Kan.

PEARSON, OLAF L., Chicago Sem., at Davenport, Io., and outstations.

Personals

BISHOP, EDWIN M., South Ch., Concord, N. H., whose marriage occurred June 11, received from his parishioners in recognition of that event about \$800 in money and other gifts to the value of \$200.

ESTABROOK, WM. A., and wife, Second Ch., Amherst, Mass., were each given \$10 and other gifts at a reception tendered them on the tenth anniversary of their marriage.

Gifts

CONCORD, N. H., First Ch., by the will of Mrs. Mary C. H. Seavey, the A. M. A. and the A. B. C. F. M., each \$1,000; C. C. B. S., First Ch., Concord, Concord Female Charitable Society and Centennial Home for the Aged, each \$1,000, all unrestricted as to use.

NEWARK VALLEY, N. Y., from Mrs. S. B. Davidge, a piano.

STONY CREEK, Ct., a pulpit, communion table and chairs, in memory of J. H. Bartholomew of Ansonia, from his children. Also an individual communion service from Mrs. Charlotte Davis Smith of Hartford.

TEMPLETON, MASS., window representing Christ Taking Leave of His Mother, unveiled June 7, the gift of Moses W. Richardson in memory of his own mother.

Congregational Clubs

AURORA, ILL., Fox River Club, at New England Ch., June 9, morning. Address, Rev. J. O. Haarvig, Allston, Mass. Club dinner at noon, followed by five short speeches on Types of Mind. Afternoon

Continued on page 887.

Economy

Is a strong point with Hood's Sarsaparilla. A bottle lasts longer and does more good than any other. It is the only medicine of which can truly be said 100 DOSES ONE DOLLAR

BERKSHIRE HILLS

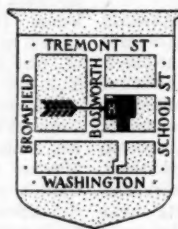
TO RENT, furnished, for the summer, the residence of the late Hon. H. L. DAWES, in Pittsfield, Mass.

Apply to Miss Anna L. Dawes, or to Frank Russell & Co., Pittsfield, Mass.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin
CHIMES and PEALS No cheap priced grades.
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Then, too, it solves the problem of inexpensive, luxurious, artistic furnishing. Added to Willow we have complete exhibits of Old Hickory and Adirondack Silver Birch, with many novelties in rattan, rush and woven grass.

We place special emphasis on the character of these pieces. They are made in large part to our exclusive order from private designs. Such creations as our golf specialties and library combinations cannot be seen elsewhere.

We show twice as much Summer Furniture as any other house in town.

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Connecticut

A Field for a Promoter

New combinations of circumstances ought to produce new results, and one business of the wide-awake pastor must be to watch for such new combinations and be an industrious promoter of such results as are to be desired. For instance:

First circumstance. Generally defective moral and religious training of the young, resulting in bad conditions which all the efforts of societies and churches are not able to neutralize for good. *Second circumstance.* General anxiety among young parents of the better sort for their children and a desire on their part for help and wise direction in the work of parental nurture in which they have had no schooling. *Third circumstance.* The Bushnell centenary and a revival of interest in Christian nurture in general and in his book in particular. *Fourth circumstance.* Students from the neighboring theological seminary sent out to work a few hours each week in the parish under direction of the pastor for the good they can do and for the scholarship offered on that condition.

In the pastor's study the coincidence of these circumstances suggested an obvious combination on this wise. A student shall superintend a "home department" for the year, in which one course shall be a reading of Bushnell's Christian Nurture.

Special rates obtained from the Pilgrim Press or the publishers for quantities of the book will enable the superintendent to furnish it at low rates, and the people appreciate for once the offer of a book made to be read and not merely to sell on a commission, a book genuinely recommended by the pastor to meet their own particular need, and a book of such weight, character and wisdom that after half a century it still stands at the head of its class.

Several library and private copies are used for loan to those not wishing to buy, and are kept industriously circulated by the superintendent, who by occasional calls and conversations is enabled to encourage and enlighten those who find the reading so different from their usual pabulum that it is hard to digest.

The pastor afterward finds in his calls upon those families a variety of bristling topics for conversations ready for him, and he goes away after a too long call feeling encouraged that some body is waking up to an interest in matters of real worth, instead of the conventional titling of mint and anise and cummin. Some helpful sermons and prayer meeting talks on the same topics are made pertinent by the fact that twenty or thirty families have been reading this book. The whole great subject of the Christian care of the young children in the home gets such an airing in the families where the children are, that great gain is registered at the very point where is the *crux* of the present day religious problem.

Straightway the pastor resolves that the experiment has been a success, and that at the opening of the next season the home department shall not only offer Bushnell as an elective, but also a further and more comprehensive course of reading in the same line, for those who have earned the advancement.

W. J. M.

The Capital City

In the death of Daniel Phillips, the oldest male citizen of Hartford, a staunch Congregationalist has passed away, whose unostentatious gifts to schools, colleges, churches and our benevolent societies, during his more than sixty years of residence in this city, would aggregate a large sum. By his will the Hartford Y. M. C. A. receives \$5,000 and, after the distribution of certain bequests to relatives, the Hartford Hospital and the American Board, Home Missionary Society, American Missionary Association, and the Church Building Society become the residuary legatees. It can truthfully be said of Mr. Phillips, as it was said of one of old, that he had "been a succorer of many."

The valuable aid gratuitously given by the students of Hartford Seminary to our churches has this year been recognized in a gratifying manner; in several cases taking the form of receptions by the churches to which they had ministered, in one case coming in the substantial shape of a gold watch and chain, and receiving, as a whole, an appreciative testimony to its value from Rev. Dr. Love in his after dinner address before the seminary alumni, when called upon to speak for the city pastors.

Our neighbor, the town of Bloomfield, is rejoicing in a new library, the dedication of which took place May 20. A fund of \$15,000, has been given by Levi E. Prosser, a former resident of Bloomfield, but lately of Boston, the interest of which is to be used for the purchase of books. A combination

town and library building of choice architecture has been erected by the town in fulfillment of the conditions imposed by the donor of this useful gift.

The resignation of Rev. G. F. Waters, for eight years pastor in Glastonbury, tendered early in May, has not been accepted by his people. L. W. H.

In the afternoon Dr. West considered the scope and spirituality of the kingdom of God, F. S. Hyde the relation of the kingdom to wealth, and J. W. Bixler clinched matters with an appeal in behalf of the Forward Movement. The first wedding in the Groton Church was that of Mr. Lucien T. Warner, son of Dr. Lucien C. Warner, and Miss Mary Whitman. F. S. H.

In the Southeastern Section

It cannot be entirely due to the report of the late Mr. Hutchins that attention is being directed to the country towns. Before that report was made public two meetings had been projected; the quarterly of the Endeavor Union at Salem; and the annual conference of New London County churches at the First of Stonington. The Old Road Church, as it is called, was organized in 1674; in its third building on the original site it is the center of once thriving farms; its well-kept premises are an argument for endowed churches; for without an endowment work could hardly be carried on.

Reports from the churches showed advance in the cities especially and along the coast. Park Church, Norwich, raised \$2,300 at the Easter service, completely paying for the parish house. A large men's club has been formed, "to further the social and spiritual interests of the church," and another in the Second Church.

Record of the Week

[Continued from page 886.]

address by Hon. A. J. Hopkins, U. S. senator from Illinois.

MOUNT TOM, MASS., *Connecticut Valley Club*, at the Summit House, June 9. Supper followed by a band concert.

WORCESTER, MASS., in Mechanics Hall, June 9. Prof. Geo. I. Alden presided and Dr. Willard Scott gave address of welcome. Mr. Robert Louis Elson illustrated his address on *Songs and Legends of the Sea* with many vocal and instrumental selections.

Quenches Thirst—

Horsford's Acid Phosphate.

It makes a refreshing, cooling beverage and strengthening Tonic—superior to lemonade.

A Trust Builder
in Knee Trousers

ROY DUDLEY is the "Promoter" of a "Trust"

Composed of school boys in a Virginia city. In organizing his "combine" he displayed the energy and ingenuity of a Morgan. His dividends amounted to \$38.20 the first month.

A few months ago young Dudley started to sell *The Saturday Evening Post*. He got permission to call upon the employees of two department stores and from 45 of them secured orders to deliver the magazine. The next day he secured 30 more orders from business men. His chum, "Taffy" Wood, became a little envious and wanted to do the same thing, but young Dudley convinced him that to do so would mean "ruinous competition." Instead, he offered to re-sell copies to "Taffy" and to turn over to him a part of the customers already secured, with the understanding that he would get a certain number of new customers. Then he made the same sort of a bargain with Taffy's younger brother.

Three other boys had started to sell *The Post* before the "combine" was organized. He asked them to join his combination, but they refused his terms and serious trouble was threatened. Next week Master Roy secured 14 new customers in the territory in which his rival was working. Then he offered to "absorb" his competitor by giving him these new customers, provided he would get some more new ones and thereafter buy his copies from the "monopoly." The remaining two boys "compromised" and started work under Roy's direction the following week.

Then Dudley wrote to the publishers explaining what he had done, and offered to place a standing weekly order for three months, provided no new boys were appointed during that time. Within two months he was selling 350 copies a week. One week he sold a thousand copies. This is the record of a boy in knee trousers, ten years old.

IF YOU WILL TRY IT we will send the copies and everything necessary, including *A Dainty Little Booklet* in which twenty-five out of more than six thousand bright boys tell in their own way just how they have made a success of selling *THE SATURDAY EVENING POST* outside of school hours.

Some of these boys are making \$10 to \$15 a week. You can do the same.

NO MONEY REQUIRED TO START. We will furnish ten copies the first week free of charge, to be sold at five cents a copy. You can then send us the wholesale price for as many as you find you can sell the next week.

\$225 IN EXTRA CASH PRIZES

will be distributed *Next Month* among our boys

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Endorsed and recommended by leading physicians everywhere. It cures by killing the germs, without injury to the patient. Nature then promptly repairs the damage. Sold by leading druggists 25 cents a trial bottle. If not at yours, sent prepaid on receipt of 25 cents.

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Meetings and Events to Come

UNION MINISTERS' MEETING, Monday, June 22, in King's Chapel, Boston, 10.30 A. M. Address by Prof. E. U. Moore, D. D. All ministers invited.

CHRISTIAN WORKERS' CONVENTION, Moody Bible Institute, Chicago, June 23-30.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

JANES—In Beverly, Mass., June 9, Reuben S. Janes of Springfield, aged 75 yrs. Mr. Janes was visiting his daughter, Mrs. E. H. Byington of Beverly, while walking on the railroad bridge between Beverly and Salem he was struck by an engine and knocked into the water. He was quickly taken out but was dead.

PULSIFER—In Hampton, N. H., May 26, at the home of her brother, D. B. Pulsifer, Miss Sarah L. Pulsifer aged 71 yrs., 2 mos., 22 days.

WATERS—In Detroit, Mich., Rev. Otis B. Waters of Benzonia, aged 72 yrs.

CAPTAIN CHARLES LINDSEY

Captain Charles Lindsey of Wells, Me., "crossed the bar" May 18. He was born in 1817 in the house and room in which he died. He had in boyhood shaken hands with Lafayette in that same old home and so, with the exception of a brief period of his business activity was identified for many years with the history of this beautiful old seacoast town. He was loyal to its best interests of strictest business integrity, outspoken against all that was mean, unassuming, there was yet in his manner the unconscious dignity and courtesy of a gentleman of the old school.

This seaside dweller early caught and responded to those voices from beyond the "bar," the realities of the unseen and eternal. Sixty years ago he united with the old First Church, transferring later to the Second Church. Broad in religious sympathy, loyal and generous to the home church, faithful to the Sabbath sanctuary gathering, fervent in prayer at the weekly service, thoughtful in little gifts and acts of helpfulness to neighbor and friend, supplementing with his cordial and genial welcome the generous and graceful hospitality extended by his family to all who love the kingdom of Christ. His hope was well anchored, the light of his testimony steady and clear, his course gauged by evangelical truth, and there was the steady push of a strong faith back of his life. There are many, in addition to his bereaved family, who have found life sweeter, and faith in the grace of Christ stronger, because they have counted Captain Charles Lindsey as brother and friend.

W. H. T.

MRS. MARY FISHER ALLEN

The church in Walpole, Mass., suffered the loss of its oldest member by the death of Mrs. Mary Fisher Allen, widow of Deacon Jeremiah Allen, Thursday, May 21. Born in 1811, she lived up the long period of ninety-two years with beautiful Christian living, repeating the gentleness, patience and simple life of Jesus. Though ninety-two years old her faculties were clear to the last. No sickness foretold the coming dissolution—she slipped out into the wider life as quietly as she had lived in this. She was cared for by the family of Dr. Edward Thurber, tenderly ministered to by Mrs. Sarah Fales and cheered by the thoughtfulness of neighbors, the devotion of all of whom will long be remembered in the community.

ISRAEL P. BLACK

Israel P. Black, the well-known Sunday school worker, died at his late residence, 2006 North Park Avenue, Philadelphia, Pa., May 22. His death resulted from a severe attack of typhoid fever. Interment at Danvers, Mass.

Mr. Black was born in Danvers on April 27, 1845, and has devoted most of his life to active work among primary Sunday schools. At the early age of twenty-one he was an elder in a Presbyterian church in Minnesota, but the greater part of his active labors have been in connection with Philadelphia Sunday schools. From 1873 until 1878 he was superintendent of the primary department of Bethlehem Presbyterian Church, and resigned this position to accept a similar one in the Oxford Presbyterian Sunday school, where he remained until the time of his death.

Much of his time was given to the writing of leaflets and Sunday school helps. Since June, 1894 he has been writing for *The Westminster Teacher*, and since 1895 he has been preparing *The Westminster Junior Quarterly* and notes for *The Westminster Teacher*. Practical Primary Plans, of which Mr. Black was the author, have been considered one of the best books of its kind ever published.

Besides being one of the secretaries of the Pennsylvania State Sabbath School Association and primary secretary of the Philadelphia Sabbath School Association, Mr. Black for eighteen years has been connected with the primary department of the Sunday school convention, serving in various capacities. The *Sunday School Times* has for longer than ten years considered Mr. Black one of its most valued contributors.

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Our Benevolent Societies

WOMAN'S BOARD OF MISSIONS, Room 704, Congregational House, Miss Sarah Louise Day, Treasurer; Miss E. Harriet Stanwood, Secretary.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House, Rev. Joshua Colt, Secretary, Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room 607, Congregational House, Miss Lizzie D. White Treasurer; Miss L. L. Sherman, Home Secretary.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston, Frank H. Wiggin, Treasurer; Charles E. Sweet, Publishing and Purchasing Agent, Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY, Aids in building churches and parsonages. Rev. Charles H. Richards, D. D., Secretary; Rev. L. H. Cobb, D. D., Secretary Emeritus; Charles E. Hope, Treasurer, 105 East 22d St., New York, N. Y.; Rev. C. H. Talbot, 151 Washington St., Chicago, Ill.; Rev. G. A. Hood, Congregational House, Boston, Mass.; Rev. H. H. Wilcox, Y. M. C. A. Building, San Francisco, Cal., Field Secretaries.

BOARD OF MINISTERIAL AID, Boston, Mass. Requests solicited in this name. Send gifts to A. G. Stanwood, Treasurer, 704 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Henry E. Cobb, Pres.; C. E. Kelsey, Treas.; George H. Flint, Sec., 101 Tonaquanda St., Boston.

BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. President, Rev. Alexander McKenzie, D. D.; Treasurer, Geo. Gould; Corresponding Secretary, Rev. O. F. Osborn; Walter E. A. Snow, Room 601 Congregational House, Boston. A Congregational society devoted to the material, social, moral and religious welfare of seamen. Requests should be made payable to the Boston Seaman's Friend Society. Contributions from churches and individuals solicited.

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THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpits in Massachusetts and in other States. Room 610 Congregational House, Boston. Rev. Charles B. Rice, Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen states. Ten free Christian schools in Utah and New Mexico. Edward S. Tieding, Secretary, 8 F. Whittier, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

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THE CONGREGATIONAL HOME MISSIONARY SOCIETY, Fourth Ave. and 23d St., New York, N. Y. Mr. William B. Howland, Treasurer, to whom donations and subscriptions and all correspondence relating to estates and annuities should be addressed. Rev. Joseph B. Clark, D. D., Editor; Corresponding Secretary, Rev. F. Whittier, D. D.; Corresponding Secretary, Don O. Shelton, Associate Secretary; Rev. E. A. Beard, D. D., Congregational House, Boston, Eastern Representative.

THE NATIONAL COUNCIL MINISTERIAL RELIEF FUND (under the management of the Trustees of the National Council). Aids aged and disabled ministers and missionaries and their families. Chairman, Rev. H. A. Stimson, D. D., New York; Secretary, Rev. Wm. A. Rice, D. D., Congregational House, Fourth Ave. and 23d St., New York; Treasurer, Rev. Samuel B. Forbes, 206 Wethers, Field Ave., Hartford, Ct.

THE CONGREGATIONAL SUNDAY SCHOOL AND PUBLISHING SOCIETY, Congregational House, Boston. Willard Scott, D. D., President; Geo. M. Boynton, D. D., Secretary and Treasurer.

The Missionary Department, which is in charge of the Secretary, sustains Sunday school missionaries, furnishes lesson helps, libraries and other necessary literature to new and needy schools gratuitously, or at reduced cost. The administrative expenses of this department are wholly defrayed by appropriations from the Business Department. All contributions from churches, Sunday schools and individuals go directly for missionary work. W. A. Duncan, Ph. D., is Field Secretary and Rev. F. J. Marsh is New England Superintendent for this department.

The Business Department, in charge of the Business Manager, and known in the trade as the Pilgrim Press, publishes *The Congregationalist and Christian World*, the Pilgrim Series of Lesson Helps and Sunday school papers, books for Sunday schools and home reading, Records and Requisites for churches and Sunday schools, and sells the books of all other publishers as well as its own. Its treasury is entirely separate from that of the Missionary Department, to which, however, it makes annual appropriations. Orders for books and subscriptions for periodicals from Ohio and all states east should be sent to the Business Manager, J. H. Tewksbury, at Boston, and from the interior and western states to the Chicago Agency at 175 Wabash Ave., Chicago, Ill.

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AMERICAN TRACT SOCIETY prints and circulates Evangelical Christian literature in 155 languages at home and abroad. Employs colporters; makes grants to Sabbath schools, Missions, soldiers, sailors, etc. Spanish, immigrant and sermon work, specialities. Donations and Legacies solicited. Louis Tag, Asst. Treas., 150 Nassau St., New York; E. M. Bliss, D. D., Field Sec., F. A. Henderson, Manager, 54 Bromfield St., Boston.

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In and Around Chicago

How City Mission Work Pays

Grace Church has grown out of a mission started by the First Church more than thirty-five years ago in the northwestern part of the city. A church was organized July 2, 1882, with less than twenty-five members. The first morning service was held in May, 1883. At this time the First Church aided the people to put up a building which cost \$7,500. March 25, 1884, the present name, Grace, was chosen. During the pastorate of Rev. W. J. Warner the church became independent. The present pastor, Rev. J. J. Brokenshire, has secured more than \$10,000 for the enlargement of the building, putting a brick basement under it and rendering it adequate to the demands of the field. The Sunday school averages more than 700 in its attendance. The audience room will seat comfortably 700 and is none too large. Towards the amount needed for these improvements, made in the best of taste and with the least possible expense, the people have subscribed \$8,000. With some help from other churches and a grant from the Building Society all bills have been met thus far, and with the pledges made on Sunday, which exceeded \$3,000, will all be met as they come due. A happier people than those who made up the three audiences which gathered in the beautiful audience room Sunday it would be hard to find. Dr. J. H. George preached. Nearly \$1,200 were pledged toward the deficiency. In the afternoon Rev. Dr. A. A. Berle preached, and the people, counting in the premise by Dr. Berle of \$100 from his church, pledged even more than they had done in the morning. In the evening the sermon was by Dr. Brodie of Hinsdale, when additional subscriptions were made. Drs. J. C. Armstrong, W. A. Bartlett, the latter as pastor of the First Church leading in the dedicatory service, J. F. Loba and Rev. B. F. Winchester were also present during the day and took part. This history has been given as encouraging those who question the policy pursued in Chicago of organizing churches where immediate independence and self-support are impossible. Thirty-five years of waiting have brought together a strong self-sustaining consecrated body of men and women in a section of the city where their united efforts are greatly needed, and established a church with property worth perhaps \$25,000 and as fully organized and as aggressive as any in the city and as deeply interested as any other in missionary work, both home and foreign.

NOT DRUGS

Food Did It.

After using laxative and cathartic medicines from childhood a case of chronic and apparently incurable constipation yielded to the scientific food Grape-Nuts in a few days. "From early childhood I suffered with such terrible constipation that I had to use laxatives continuously, going from one drug to another and suffering more or less all the time. "A prominent physician whom I consulted told me the muscles of the digestive organs were partially paralyzed and could not perform their work without help of some kind, so I have tried at different times about every laxative and cathartic known but found no help that was at all permanent. I had finally become discouraged and had given my case up as hopeless when I began to use the pre-digested food Grape-Nuts. "Although I had not expected this food to help my trouble, to my great surprise Grape-Nuts digested immediately from the first and in a few days I was convinced that this was just what my system needed. "The bowels performed their functions regularly and I am now completely and permanently cured of this awful trouble. "Truly the power of scientific food must be unlimited." Name given by Postum Co., Battle Creek, Mich. There is a reason. Healthful desserts are just as easy as the bad kind. For further particulars see the little recipe book in each package of Grape-Nuts.

Bowmanville Also Dedicates

The dedication of the renovated building whose interior was destroyed by fire some months ago calls attention to a different kind of work from that of the Grace Church. Here the money was pledged beforehand, largely by a few wealthy people, the congregation giving what it felt able to give, and the rest being furnished by those who love the church and are faithful to all its interests, but do not feel the pressure of poverty. The \$2,400 raised have made the interior a gem, and the exterior—the building is of stone—will be made as attractive as possible. Rev. A. W. Safford is pastor. Mrs. Peterson, sister of the late Dr. Gage of Hartford, Ct., is a member of this church. The morning sermon was by Dr. James Tompkins. At the afternoon service neighboring pastors presented their congratulations and in the evening Dr. J. C. Armstrong preached.

Real Progress

Such services as these indicate increasing strength and efficiency in some of our Chicago churches. Hereafter there will be no need of asking how these churches are getting on or what aid do they require. We can ask the rather how much aid can they give to work elsewhere. Within the last two or three years there has been a good deal of this kind of growth. North Englewood has finished its house of worship and provided for its payment. Summerdale has relieved itself of debt and completed its edifice, and is pushing on toward self-support while filling a sphere of great influence. Central Park, having long worshiped in a building far too small, has begun to build and will soon be equipped with a modern edifice. So far as the churches of our denomination in the city are concerned one has reason to be grateful for what they are and for what they have done. During their long period of growth they have been actively at work and have gathered thousands of children into the Sunday school and given the gospel to many other thousands who but for them would not have heard it. Now they are centers of permanent usefulness. And it has been found that the growth in these churches has been in proportion to the earnestness and fidelity with which the gospel of Jesus Christ as the Saviour of sinful men has been presented.

Ministers' Meeting

Monday morning the time was occupied with an account by Dr. W. E. Barton of a visit to the Samaritan colony in Nablous and of the purchase of a copy of the pentateuch used in their worship. Professor Foster added a few words relative to the character of the pentateuch and thus aided in making clear its value in explaining some passages in our Hebrew Bibles.

Methodist Debts Paid

At a banquet held at Kingsley's Restaurant June 11, the Methodists subscribed \$20,000 to complete the \$300,000 needed to pay off all indebtedness on the Methodist churches in Chicago. This indicates great strength on the part of the denomination. Their triumph is the triumph of other denominations, and as Congregationalists we extend our hearty congratulations and trust that ere long our churches may be as free as theirs. The deliverance was secured under difficulties, for just as the banqueters were about to seat themselves at the tables a committee from the union appeared and ordered the waiters to strike. The order was promptly obeyed, but bankers, judges, bishops and ministers vied with each other in showing their capacity for self help. They waited upon themselves, and after obtaining a good supper they accomplished the work for which they had met.

Chicago, June 13.

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The small sums invested through us are earning more with the same protection—with entire absence of speculative risk.

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Please write us for particulars, and for complete information regarding our company—its standing and financial condition and its record of earnings.

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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.

Cash in Banks	\$427,045.40
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,893.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,875,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,250.00
Bank and Trust Co. Stocks	466,250.00
Bonds and Mortgages, being 1st lien on Real Estate	112,780.00
Premiums uncollected and in hands of Agents	985,272.94
Interest due and accrued on 1st January, 1903	9,315.79
	\$17,108,635.12

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,086,978.00
Unpaid Losses	757,114.48
Unpaid Re-insurance, and other claims	\$53,606.95
Reserve for Taxes	75,000.00
Net Surplus	6,436,038.69
	\$17,108,635.12

Surplus as regards Policy-holders \$9,436,038.69

JOHN H. WAHNBURN, President.
ELBRIDGE G. SNOW, Vice-President.
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Worcester

INSTALLATION OF PASTOR AT PLYMOUTH

It was a large and representative council that met at Plymouth Church, June 13, in the midst of a pouring rain, to examine and install Rev. Andrew Burns Chalmers as pastor. Of Scotch-Irish parentage, in the same line as the great Scotch divine, born on a farm in Michigan, he comes to his present pastorate at the age of thirty-six.

The parental piety was of such a type as to lead three of the four sons to enter the gospel ministry. In boyhood Mr. Chalmers united with the only



REV. ANDREW B. CHALMERS

Christian church in the town, the Disciples, in which communion he grew up and received his education, finishing with two post graduate years at Yale. He has had two pastorates in the denomination of the Disciples and entered the Congregational fellowship when he became pastor of Grand Avenue Church in New Haven in 1901.

His statement of belief was so comprehensive and beautiful in spirit that it left neither occasion nor disposition to much question. With a heartiness that promises well for this important pastorate the services of installation were entered upon. The sermon was preached by Dr. Watson L. Phillips of New Haven, from the text Ps. 87: 5, 6, The Making of Manhood the Work of the Church.

OTHER ITEMS

The Ministerial League held its closing meeting of the season in the parlors of the First Universalist Church. Instead of the usual banquet and speaker it was made a social occasion, the ministers bringing their wives. The pleasure of all was enhanced by an illustrated lecture on the physiognomy of the planets by Professor Story of Clark University.

Rev. F. J. Van Horn of the Old South Church has in training a pastor's class of over fifty young people, most of whom will be received into church fellowship on Children's Day. Mr. Van Horn delivered the baccalaureate sermon at Berea College, May 31, and will supply First Church, Oberlin, during the summer vacation. The Old South reports its recent offering for the A. M. A. as nearly double previous gifts to this work.

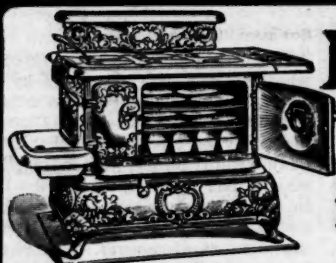
Pilgrim Church recently celebrated the twentieth anniversary of the opening of the Sunday school from which it grew. That beginning was with thirteen scholars in a private house. It rapidly outgrew the house and moved into Woodland Street schoolhouse. Soon a commodious chapel was erected which sufficed for only a brief time. In 1885 the fine \$125,000 edifice was erected and is now nearly free from debt. The church has had but two pastors, Rev. C. M. Southgate, who was called at a salary of \$3,000 before the church was organized, and Rev. Alexander Lewis, Ph.D., now in the eighth year of his pastorate. The present membership of the church is 760 and of the Sunday school 650.

E. W. P.

It is one of the sad things about book learning that it so easily becomes a limitation upon souls and a kind of dry rot in their vigor.—Horace Bushnell.

Many Beverages

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" Cestrian " 11 | " Cestrian " 15

" Devonian " 18 | " Devonian " 22

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Dr. C. H. Richards, a well-known compiler of hymn-books, says:

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J. B. Irvine, Jr., Los Angeles, Cal., who has had much experience in the preparation of other hymnals, says:

"I am more delighted than ever with 'PILGRIM SONGS' and am gratified at my success in inducing the First Congregational Church here to get this hymnal for their Sunday school and prayer meeting. We are using it with pleasure and great profit, and desire to express our appreciation of the excellent work of the compilers and our indebtedness to them for a real treasury of song."

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To Solidify Boston Congregationalism

Report of the Committee of Six

At the union meeting of the three Suffolk Associations held in Union Church, Boston, March 31, a committee of six—two from each association—was appointed, to consider plans for a better co operation of the Congregational forces of Boston and vicinity. This committee will submit its report at another union meeting of the associations to be held on Wednesday, Sept. 30. This report is made through *The Congregationalist* so that the contents may have free discussion at this future meeting.

The basis of our plan is a Union Conference composed of five delegates from each church, and therefore representative. This Union Conference is to elect a board of five commissioners, which shall have the general interests of Congregationalism in the vicinity in its care, the duties of which are defined below. To this commission we look for that unifying force of which the churches have felt the need. It is expected that all Congregational societies and organizations operating in this field will heartily co-operate with this commission, and with one another through its mediation.

The Union Conference is also to elect the directors of the Congregational Church Union, the executive committee of which has expressed its willingness to adopt the plan. The Union Conference is not intended to interfere in any way with the local conferences.

With this brief explanation the following proposed constitution for such a Union Conference is submitted:

CONSTITUTION OF THE UNION CONFERENCE

ARTICLE 1. NAME

This conference shall be called The Union Conference of Congregational Churches of Boston and Vicinity.

ARTICLE 2. OBJECT

Its object is to promote Christian fellowship, the welfare of the churches and the extension of Congregationalism.

ARTICLE 3. MEETINGS

The annual meeting shall be held on the second Wednesday in November.

ARTICLE 4. OFFICERS

The officers shall consist of a moderator, a secretary-treasurer and a board of five commissioners. The moderator and the board of commissioners shall be elected at the annual meeting.

THE REAL CRANK Is Plainly Marked.

A crank is one who stays in beaten paths when common sense tells him to leave.

The real crank is one who persists in using coffee because accustomed to and yet knows it hurts him. It is this one who always pays the penalty, while the sensible person who gives up coffee and takes on Postum Food Coffee in its place enjoys all the benefits of returning health.

A well-known manufacturer's agent of New York City visited the grocery department of one of the big New York stores not long ago and there he tasted a sample cup of Postum made the right way. He said afterward: "Just through the energy of that young woman who was serving Postum there I became a convert to the food drink and gave up the drug drink coffee and got well."

"I had used coffee to excess and was gradually becoming a complete wreck, getting weaker and more nervous every day. I paid the penalty for using coffee and when I tasted the delicious Postum I was glad indeed to make the change."

"So I gave up the coffee altogether and have used Postum instead ever since. My family at first called me a crank but seeing how Postum benefited me the first month they all got in line and as a result of Postum's remarkable benefits to me we all drink it now entirely in place of coffee and we are well." Name given by Postum Co., Battle Creek, Mich.

ARTICLE 5. DUTIES OF OFFICERS

The moderator shall preside at the meeting at which he is elected.

The secretary-treasurer shall hold office for three years; shall keep the records of the conference; shall receive and disburse funds under the direction of the commissioners.

ARTICLE 6. COMMISSIONERS

Section 1. Field of Operation. The field of operation shall be within the geographical limits of the three Suffolk Conferences, unless the services of the commission are desired beyond these limits.

Section 2. Duties. The duties of the commissioners shall be as follows:

(a) To consider the opportunities and responsibilities of the Congregational churches of Boston and vicinity for Christian work, and take such initiative as is necessary.

(b) To proffer counsel and arbitration where needed.

(c) To secure better comity between the societies and organizations operating in its field.

(d) To furnish a medium through which the judgment of the churches may be conveyed to the State Association and the National Council.

(e) To provide information for those desiring it, concerning the principles and methods of Congregationalism.

(f) To make an annual report to the conference.

(g) The commissioners shall elect their own officers.

(h) The commissioners shall have power to fill vacancies in their own body.

Section 3. Method of Election:

(a) One commissioner must be elected from each conference.

(b) Each conference shall nominate three members for the office of commissioner.

(c) These nine names shall be printed on one ballot, which shall designate the conference to which each belongs. The one receiving the highest number of votes from each conference shall be declared elected. Of the remaining six, the two receiving the highest number of votes shall be declared elected.

Section 4. Tenure of Office. No person shall serve more than five consecutive years as commissioner, nor be eligible for re-election until after the expiration of one year.

ARTICLE 7. COMMITTEES

There shall be a Nominating Committee, a Committee of Arrangements and a Business Committee.

The Nominating Committee shall be elected at each annual meeting to serve for one year, and make nominations for offices to be filled at the next annual meeting, except those otherwise provided for.

The Committee of Arrangements shall be appointed at each meeting to prepare for the succeeding meeting.

A Business Committee of three shall be elected at the first session to report on any business which might be submitted for the action of the conference.

ARTICLE 8. MEMBERSHIP IN THE CONFERENCE

The membership shall be on the same basis as in the three Suffolk conferences, i. e., five delegates from each church.

ARTICLE 9. THE CONGREGATIONAL CHURCH UNION

The conference shall elect at each annual meeting a Board of . . . Directors for the Congregational Church Union, which thereby shall become the agent of this conference. The commissioners shall be members of this Board of Directors, *ex officio*.

ARTICLE 10. AMENDMENTS

This constitution may be altered or amended at any annual meeting of the Union Conference, by a vote of two thirds of the members present, provided that a notice of the proposed change be presented in writing at the previous annual meeting.

WILLIAM H. ALLBRIGHT,
SAMUEL C. BUSHNELL,
OZORA S. DAVIS,
CHARLES A. DINSMORE,
DANIEL EVANS,
HARRIS G. HALE,

Committee.

The thing we long for, that we are
For one transcendent moment.

—James Russell Lowell.

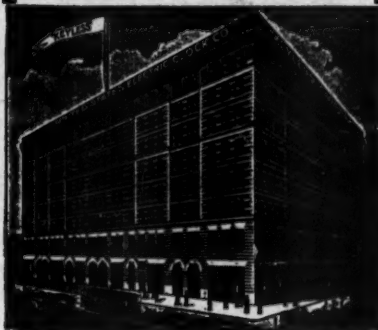


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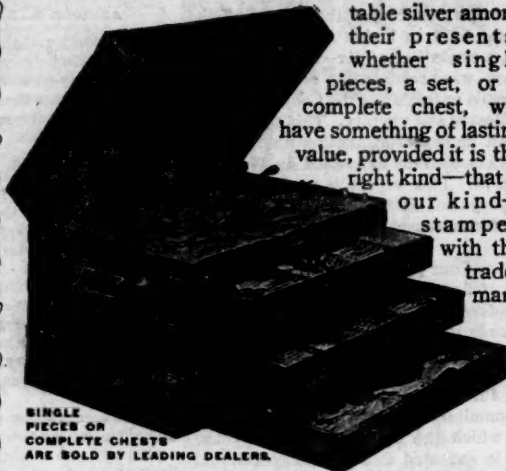


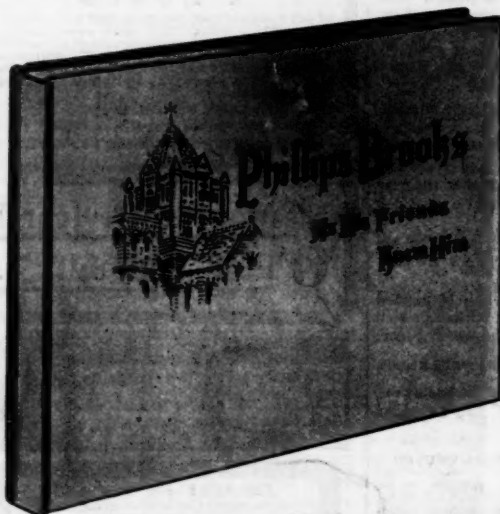
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